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VOLUME THIRTY-SIX N

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The books of this Series are printed at the expense of funds given to Harvard University by Warren. A brief account of his life may be found at the end of volume 30, *Buddhist Legends*. It is reprinted at the end of the seventh and eighth issues (1922) of his *Buddhism*. As a part of President Eliot's *Harvard Classics*, and as volume 3 of this Series, Warren's *Buddhism* has won an exceedingly wide circulation.

A DESCRIPTIVE LIST of the books of this Series may be found at the end of this volume — To the List are prefixed some statements that concern the Series in general and its bearing upon world-progress.

This work was set up and electrotyped at the University Press,
Oxford, England, by John Johnson, Printer to the University
The press-work was done at the Harvard University Press,
Cambridge, Massachusetts
This first issue was printed in 2000 copies

EDITORIAL NOTE

This work was written and the proof-sheets were corrected by Lord Chalmers while Master of Peterhouse — The electrotype-plates were sent from Oxford University Press to Harvard University Press in 1931

Circumstances beyond the control of the undersigned disabled him from attending to duties, partly editorial and partly matters of business, concerning volumes of this Series now outstanding at Bombay and Goettingen and Oxford and here Among them was this volume, some plate-revision and the press-work of which were long delayed

That the date of the Preface (1931) differs from that of the title-page (1932), is not an oversight, but the record of a deplorable fact I hope the delay has not annoyed Lord Chalmers as sorely as it has distressed me His patience and kindness have been unfailing

HARVARD ORIENTAL SERIES

EDITED

WITH THE COÖPERATION OF VARIOUS SCHOLARS

BY

CHARLES ROCKWELL LANMAN

B A., Yale, 1871

Hon. LL.D., Yale, 1902

Professor of Sanskrit (1880-) at Harvard University

*Correspondant (1908) de l'Académie des Inscriptions et Belles-Lettres
de l'Institut de France*

Volume Thirty-seven



CAMBRIDGE, MASSACHUSETTS

Harvard University Press

LONDON . HUMPHREY MILFORD

OXFORD UNIVERSITY PRESS

1932

B U D D H A ' S T E A C H I N G S

BEING THE

Sutta-Nipāta or Discourse-Collection

EDITED IN THE ORIGINAL PALI TEXT
WITH AN ENGLISH VERSION FACING IT

BY

LORD CHALMERS

G C B Hon D Litt., Oxford

*Sometime Master of Peterhouse, Cambridge University
Sometime Governor of Ceylon*



Πάντα γέλωσ καὶ πάντα κονίς καὶ πάντα τὸ μηδέν·
πάντα γὰρ ἐξ ἀλογων ἐστὶ τὰ γινόμενα. — GLYCON

CAMBRIDGE, MASSACHUSETTS

Harvard University Press

LONDON . HUMPHREY MILFORD

OXFORD UNIVERSITY PRESS

1932

Some other works by the author of this volume

A History of Currency in the British Colonies By Robert Chalmers, B A , of Oriel College, Oxford and of Her Majesty's Treasury London Printed for Her Majesty's Stationery Office 1893

The Jātaka or Stories of the Buddha's Former Births Translated from the Pali by various hands, under the editorship of Professor E B Cowell Vol 1 Translated by Robert Chalmers, B A , of Oriel College, Oxford Cambridge at the University Press 1895

The Majjhima-Nikāya Edited by Robert Chalmers [in continuation of the edition of V Trenckner, vol 1, 1888] vol 2, 1898 vol 3, 1899 London Published for the Pali Text Society, by the Oxford University Press

Further Dialogues of the Buddha Translated from the Pali of the Majjhima-Nikāya, by Lord Chalmers, G C B Vol 1, 1926 vol 2, 1927 London, Oxford University Press

PRAEPOSITO SOCIISQUE
ORIENTALIBUS
ΤΡΟΦΕΙΑ

PREFACE

SOME time ago, when reading the Sutta-Nipāta, I was led to the conclusion that, while all verse when translated should receive a metrical rendering, it was particularly desirable to make the attempt here, so as to emphasize in English the historically significant varieties of versification found in the Pāli. In 1928 Professor Lanman suggested that, with a Pāli text on the opposite page (as in the Loeb Classics), my metrical experiment should find a place in the Harvard Oriental Series. This volume is the outcome of his suggestion.

My Pāli text has been based on Fausboll's *editio princeps* of 1885 and on the 'new edition' of 1913 for the Pāli Text Society (by Andersen and Helmer Smith),—as modified by the subsequent P.T.S. editions of the Commentary on the Sutta-Nipāta (Paramatthajotikā II) and of the canonical Niddesa. The conclusion borne in on me was that, apart from minor matters and a very few real divergences of readings, the text of the Sutta-Nipāta (thanks to this distinguished *paramparā* of Danish scholars) was practically now a *textus receptus*; and that, in a volume which is primarily intended for English readers, it was unnecessary to discuss various readings which Pāli scholars can readily investigate in the authorities quoted above. Where I have differed, I have aimed at the restoration, not at the conjectural emendation, of the text.

Nor, in the matter of interpretation of the text, have I thought it desirable to cumber the translation with polemic notes or with a record of others' renderings. I have therefore confined myself to an examination (in the *Introduction*) into the literary evolution of the Sutta-Nipāta, so far as it can be traced to-day, and will let the version speak for itself as a commentary no less than as a rendering.

My conclusion is that, while its materials are by no means all of equal antiquity, there is no older *book* in Buddhist literature than the Sutta-Nīpāta, and no earlier corpus of primitive Buddhist doctrine than it contains.

While the presence of the Pāli on the opposite page forbids exuberance in translation, the limitations of metre (and I have sought to make the English follow roughly the Pāli scheme of versification) make it no easy matter—even without rhyme—to compress terse Pāli into a relatively modest compass in English. *Ignoscent experti.*

PETERHOUSE,

18 February 1931.

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INTRODUCTION

I

THE Pāli Canon, as it has come down to us, is divided into three Pītakas (or 'baskets'), viz :

- I. Vinaya-p°,—containing the detailed Rule with which (in a simpler form) Gotama's bhikkhus (or 'Almsmen') began their corporate life.
- II Sutta-p°,—containing (subsequent) discourses and dialogues, embodying doctrinal Buddhism.
- III. Abhidhamma-p°,—containing (still later) scholastic expositions of the Sutta-pīṭaka.

The Sutta-Nipāta, which is here translated, contains an ancient, probably the most ancient, part of the Sutta-pīṭaka. It belongs to that portion of the Sutta-pīṭaka which is named the Khuddaka Nikāya, or 'collection of short' treatises (as distinct from the four long Nikāyas,—called Dīgha, Majjhima, Samyutta, and Anguttara).

Of the five Vaggas (or 'books') of the present Sutta-Nipāta, the fifth stands out from its fellows by reason of its purposeful unity. While the Uraga, Mahā, Cūla, and Atthaka Vaggas consist each of a collection of independent and unconnected poems (sometimes interspersed with prose) called *Suttas*, the Pārāyana aims at a dramatic synthesis. Its prologue and epilogue serve as a setting to the sixteen Questions which elicit Gotama's gradual exposition of the saving 'Way Across',—an exposition which collectively is styled a homily (dhamma-pariyāya) in the prose preface to verse 1124 (cf. v. 1130) and is classified as simply a 'suttanta' (not a Vagga, or 'book' of many suttas) at Paramatthajotikā, II 163.

Uncertainty still attaches to the sense in which the word 'Sutta' was used in primitive Buddhism. Originally meaning 'a thread', the word has come to denote prose narratives or dialogues concerning the *dhamma*, such as those which, in (e.g.) the Dīgha and Majjhima Nikāyas, characterize the great Sutta-Pīṭaka,—in contradistinction to the contents of the Vinaya and Abhidhamma Pītakas. But this was not the case from the outset. Thus, (a) in the Vinaya (II 95), we find 'Sutta' specifically applied to the canonical Pāṭimokkha —'Ubhayāni assa Pāṭimokkhāni vitthārena svāgatāni honti . *suttato* anuvyañjanaso' ('to him have been handed down accurately and in full both Pāṭimokkhas, Sutta by Sutta and in extenso') (b) At the end of the canonical Sutta Vibhanga's exposition of the Pāṭimokkha (Vin. IV. 351), there occur the words 'Ettakam tassa Bhagavato *sutta-gatam sutta-pariyāpannam* anvad-dhamāsam uddesam āgacchatī' ('thus much of the Lord's words, as handed

down in Suttas and as embodied in Suttas, comes in course of recitation once a fortnight') And (c) at Vinaya, II 96-7 there is a condemnation of any 'dhamma-kathika', or professed reciter of the Dhamma (not of the Vinaya alone, it will incidentally be noted), who has failed to master not only the Pātimokkha Suttas but also the Sutta-Vibhanga commentary thereon ('tassa Suttam āgatam, no Sutta-vibhango', or—a *fortiori*—'tassa n' eva Suttam āgatam no Sutta-vibhango')

While the foregoing quotations prove the use of the term 'Sutta' to include the disciplinary regulations of the young Community, I am not aware of the term being applied in the Canon to isolated apophthegms, which formed the kernel of Gotama's doctrinal teachings. It may well be, I suggest, that the title of 'Sutta' (primarily meaning 'thread' or 'string', cf. Sumangala Vilāsinī, I 18) was reserved from the outset for any consecutive *thread* of argument or narration (whether of Rule or of Doctrine) continuously *strung* together and coherent.¹

II

The compilation of the Pāli Canon must have been spread over centuries, and have employed successive generations of ecclesiastical authors and editors before the present Tī-pitaka was finally evolved. No credence can be extended to the orthodox Buddhist belief that the whole Pāli Canon—at least in essentials—was settled in its present form at the First Council (which was held immediately after Gotama's death in (?) 483 B.C.). Originally, there were no 'scriptures', only memories of individual utterances by Gotama, and perhaps by his chief lieutenants,—memories like those which, some five and a half centuries later, formed the basic material of the Christian synoptics. Indeed, it cannot safely be assumed that, *in its present form*, any given 'book' of the Canon dates back to before Asoka's Council held at Patna in (perhaps) 240 B.C.

Composition of course preceded compilation, the date (if ascertainable) of the compilation of a canonical 'book' as a whole does not determine the date of composition of its constituents,—which latter may well be more ancient, in whole or part, than the synthetic book into which they have been incorporated.

¹ At Sumangala Vilāsinī, I 23, Buddhaghosa defines 'sutta' as denoting 'the two (Sutta-) Vibhanga, the Niddesa, the Khandhakas and Parivāra (of the Vinaya Pīṭaka), the Mangala, Ratana, Nālaka, and Tuvataka Suttas in the Sutta-Nīpāta, together with all other utterances of the Tathāgata which are styled Suttas'.

He adds, that all those Suttas which contain both prose and verse are also classified as 'geyya'.

It will be noted, and is (I think) significant, that the list starts with the ancient *Commentaries* on (a) the Vinaya and (b) the Sutta-Nīpāta's earliest elements.

In support of the belief now generally accepted that the Pāli Canon was evolved from common material, there is the evidence afforded not only by the constant repetition throughout the great Nikāyas of 'stock passages' (which were as convenient for Eastern recitation as they are wearisome to a Western reader) but also by the frequent incorporation of the same composition, title and all, in more than one canonical book. To take a simple instance from the Sutta-Nipāta:—the Sela and Vāsettha Suttas of our Mahā-vagga recur verbatim under the same titles in the Majjhima Nikāya. Also, the Metta Sutta of our Uruga Vagga, and the Ratana and (Mahā-) Mangala Suttas of our Cūla-vagga, reappear bodily in the canonical Khuddaka Pāṭha. Numerous also are the instances of individual stanzas of the Sutta-Nipāta recurring elsewhere in the Canon,—e.g. verses 45 and 46 are found also in the Majjhima Nikāya (III 154), and in the Vinaya (I. 350), as well as in the Dhammapada (vv 328-9)

A special light, however, is thrown on the evolution of our Sutta-Nipāta by the inclusion *in the Canon* of its ancient commentary, called Niddesa (or 'exposition'). Now, this canonical Niddesa is a commentary not on the whole of our 'Sutta-Nipāta' (which it does not name *as such*) but only on its concluding Vaggas (Atthaka and Pārāyana) and on the Khaggavisāṇa (or 'rhinoceros') Sutta of the Uruga Vagga. The canonical Niddesa, therefore, leaves untouched (i) the whole of the Mahā and Cūla Vaggas, and (ii) eleven out of twelve Suttas of the Uruga Vagga, i.e. it wholly ignores the Sutta-Nipāta's corporate title and two-thirds of its existing contents.

But the Canonical Niddesa is not the sole external authority for the relative age of our Sutta-Nipāta. Further direct (and corroborative) evidence is furnished by the following references to our Sutta-Nipāta in other canonical books, such as the Vinaya and the Samyutta and Anguttara Nikāyas,—references, it will be observed, which are specifically restricted to those two Vaggas with which the Niddesa deals. Thus:

- (i) Sn 844 is quoted at Samyutta Nikāya, III 9 and 12 —Vuttam idam Bhagavatā Atthaka-vaggike Māgandiya-paṇhe: 'Okam pahāya . . . kayirā tī'
- (ii) Sn 1038 is quoted at Samyutta Nikāya, II 47.—Vuttam idam Pārāyane Ajita-paṇhe: 'Ye ca . . . mārisāti'
- (iii) Sn 1042 is quoted at Anguttara Nikāya, III 399 —Vuttam idam Bhagavatā Pārāyane Metteyya-paṇhe 'Yo ubh' ante . . . accagā tī'.
- (iv) Sn 1048 is quoted at Anguttara Nikāya, I 133 and II 45 —Idaṇ ca pana me tam sandhāya bhāsitaṁ Pārāyane Punnaka-paṇhe: 'Samkhāya . . . brūmīti'
- (v) Sn. 1106-7 is quoted at Anguttara Nikāya, I. 134 —Idaṇ ca pana me tam sandhāya bhāsitaṁ Pārāyane Udaya-paṇhe: 'Pahānam . . . pabbhedanam'.

(vi) At Vinaya, I. 196¹, Sona, being asked by Gotama to show what he knew of the Dhamma, recited the whole contents of the Atthaka Vagga:—Sabbān' eva Atthaka-vaggikāni sarena abhāsi

Hence it may be concluded that, at the date of its composition, the existing Niddesa covered as a commentary the whole of the then existing 'Sutta-Nipāta'; and that, after the composition of the Niddesa commentary, but before the Pāli Canon was fixed, further material was incorporated with the Pārāyana, the Atthaka Vagga, and the Khaggavisāna Sutta to make up the final Sutta-Nipāta as it has come down to us in the Canon. Thus the Pārāyana, the Atthaka Vagga, and the Khaggavisāna are older, as a compilation, not only than the canonical Niddesa which comments on them, but also than (those portions of) the Vinaya and of the two Nikāyas which specifically cite them

III

But, as has been noted *supra*, authorship precedes editorial compilation; and the ascertained stages of growth of a compiled 'book' by no means settle the relative date of composition of its contents, a question for the solution of which internal evidence must be invoked, for what it is worth

Internal evidence may be linguistic, metrical, or doctrinal.

Mainly on linguistic grounds, Fausboll (in his Introduction to his translation of the Sutta-Nipāta in vol. x of the *Sacred Books of the East*) originally considered 'the greater part of the Mahāvagga and nearly the whole of the Atthaka-vagga' as very old', arriving at this conclusion from two reasons, first from the language, and secondly from the contents (the latter perhaps not on sufficient grounds). As regards language, 'we not only find here (he said in 1880) what we meet with in other Pāli poetry, the fuller Vedic forms of nouns and verbs in the plural . . . but also unusual (sometimes old) forms² and words . . . Sometimes we meet also with difficult and irregular constructions, and very condensed expressions. All this (he urged) proves, I think, that these parts of the book are much older than the Suttas in which the language is not only fluent, but of which some verses are even singularly melodious.'

In 1885, however, in the preface to his *editio princeps* of the Pāli text of the Sutta-Nipāta, Fausboll modified the foregoing view,—solely on external

¹ Repeated at Udāna V 6, with the specific amplification that Sona recited (or 'intoned') 'all the sixteen' Atthakavaggika Suttas

In the Pāli Text Society's *Journal* for 1896, and in the *Journal Asiatique* for May 1915, will be found important articles by the late Professor Rhys Davids and by M. Sylvain Lévi, respectively, in which the Sona episode is traced beyond the Pāli Canon into Buddhist Sanskrit, Chinese, and Tibetan. A common error of these later translations is the confusion of attha (= eight) with attha (= welfare)

² I have adopted a suggestion of Professor Lanman that in (e.g.) verse 29 usabhor iva represents, by wholly regular sandhi, the old nominative termination usabhos. Cf. thambhor iva in v 214, sāsapor iva in v 631, hamsor iva in v 1134, and cf. also vuttir esā in vv 81 and 480

evidence 'I ought (he said in 1885) to have added' (sc. to the Mahā and Atthaka Vaggas) 'the Pārāyana Vagga That my then (1880) expressed opinion holds good about the two last-mentioned at least' (sc. the Atthaka Vagga and the Pārāyana), seems to me to be evident from there being a commentary on them, called Niddesa, which has been incorporated in the Buddhist canon and from their having been quoted' (as Trenckner had pointed out) 'in the Nikāyas and in the Vinaya-pitaka'

This frank shifting of linguistic judgement in deference to non-linguistic evidence tends to support Max Muller's general opinion (in his 1880 Introduction to the Dhammapada at p. xix of vol. x of the *S B E*) — 'Nor is the language, whether Sanskrit or Pāli, a safe guide for fixing dates. . . This branch of critical scholarship requires to be cultivated far more extensively and accurately before true scholars would venture to fix the date of a Sanskrit or Pāli text on the strength of linguistic evidence alone'

To pass from language to metre, anustubh ślokas—represented in my translation by blank verse of five accents—constitute a relatively easy metre and thus would naturally be employed, in later recensions, to pad out old tristubh material, which is metrically more difficult to write. Take for example the Atthaka Vagga, or 'Book of the Octads',—so called because in four of its initial Suttas (Nos. 2–5) there are *eight* stanzas¹. Though these four eponymous Suttas are all tristubh 'octads', they are now preceded by a Kāma Sutta of only six stanzas, in anustubh ślokas, which manifestly forms a late preface to the 'Atthaka' Vagga as a re-edited whole. So, too, in the Sāriputta Sutta (No. 16) of the same Vagga, the equally edifying ślokas, Nos. 955–62, suggest an editorial preamble to the vigorous tristubhs with which the Atthaka Vagga ends. In the Mahāvagga also, the tristubh verse No. 728 persists in the Dvayatānupassanā Sutta as an oasis amid scholastic accretions. So, also, the Pārāyana now consists, as regards nearly three quarters of its contents, of mixed prose and anustubh ślokas, which together form as it were a matrix in which are imbedded tristubhs obviously earlier than the interstitial matter surrounding them.

Instances might be multiplied to support the working hypothesis which I venture to advance for the Sutta-Nipāta, that, while all its prose is late, the longer the metrical line the later is the composition likely to have been. It would, however, be straining this working hypothesis unduly to argue that, though in the Pāli Canon tristubhs are most probably ancient, *therefore* all anustubh ślokas are necessarily, and in all cases, of late date, for both metres go back to the Rg-veda².

¹ The Uruga Vagga is named after its initial Uruga Sutta.

² Charpentier has shown (*Die Suparnasage*, p. 204 *et seqq.*) that the tristubh is normally used for dialogue in the Vedic hymns and in early narrative poetry, including the Jātaka.

The Pārāyana, which perhaps contains the oldest material in the Sutta-Nīpāta and is quoted by name four times in the Nikāyas, calls for special comment. Although the Pārāyana now forms a literary unity, it is made up of divers materials, new and old. Evidently new is

- (a) the not wholly relevant prologue, dealing with the curse on Bāvarī (? = Babylonian), and
- (b) the epilogue,—except the tristubhs (vv. 1133-4 and 1142-6) which would seem to have been originally a sequel to Pīṅgiya's Question and to have been amplified subsequently so as to round off the composite Pārāyana.

As regards its sixteen 'Questions', each is in form a separate dialogue dealing with a separate element of Buddhist doctrine; but not all suggest one and the same date of composition. If, tentatively, a metrical test be applied, the tristubhs of the five Questions 3 to 7 (Punnaka's to Nanda's), and of the three Questions 9, 11, and 12 (Todeyya's, Jatukannī's, and Bhadrāvudha's), would rank as the earlier elements (and, personally, I think such a conclusion probable),—the remaining 'Questions' having been inserted later, when the earliest matter was being supplemented.

Further, there is the direct historical evidence of Asoka's Bhābrū (or Second Bairāt) Rock Edict, which Vincent Smith (*Asoka*, 3rd edition, 1920) would date from Asoka's 13th regnal year, i.e. 257 B.C. As this early Edict cites among seven passages from the Canon at least three from the Sutta-Nīpāta (viz. the Munī-sutta (I. 12), the Nālaka-sutta (III. 11), and the Sāriputta-sutta (IV. 16)), there is thus historical evidence for the existence of these Sutta-Nīpāta texts before the Patna Council (? 240 B.C.)

The conclusions indicated by the foregoing observations may be summarized as follows:

- (i) The Pārāyana, the Atthaka Vagga, and the Khaggavisāṇa Sutta are the earliest elements of our present canonical Sutta-Nīpāta
- (ii) These earliest elements preceded in date not only their canonical commentary (the Niddesa) but also those portions (at least) of the Vinaya and of the Samyutta and Anguttara Nikāyas which specifically quote them.
- (iii) The date of compilation by Vaggas, which is later than the date of composition of Suttas, does not necessarily fix the date either of original composition, or of later transformations, of Suttas
- (iv) Metrically, tristubhs suggest the oldest (as prose suggests the latest) elements of our Sutta-Nīpāta which, as a composite whole, cannot be dated with any certainty earlier than the final compilation of the Canon

IV

In accord with the foregoing, internal, linguistic and metrical conclusions, are the following considerations—the first based on the primitive connotation of the word ‘buddha’, and the second on the unvarnished presentment in the Sutta-Nīpāta of events which later on were overlaid by the exuberance of Oriental fantasy.

(i) Whilst the title of ‘Sambuddha’ (or more fully ‘Bhagavā Arahāṃ Sammā-sambuddho’) is restricted to him whom we call ‘the Buddha’ (or to his apocryphal seven—later twenty-five—forerunners of other æons), and whilst the uncompounded form ‘buddha’ throughout the Canon usually has the same denotation, there are in the Sutta-Nīpāta some half-dozen instances of its use in a more extended sense so as to embrace ‘catusacca-buddhā ariyapuggalā’ (Pj II 374), i.e. ‘the Noble ones who are alive to the Four Truths’ of Buddhism. These instances of the plural use of buddhā in the Sutta-Nīpāta occur, it will be found, in tristubh stanzas, indicated above as the oldest material of this book, and it seems *a priori* probable that what was in Buddhism at first a title open to all bhikkhus of highest ‘comprehension’ or ‘enlightenment’ (cf. verse 386 d.), came later to be confined to the Founder alone.

(ii) As against the lavish marvels and wonders which, even in canonical writings (e.g. Majjhima Nikāya, Sutta No. 123), embroider the accounts of Gotama’s birth and departure from home, it is with a sense of relief that in the Sutta-Nīpāta we find an absence of Nativity prodigies and (in the first two Suttas of the Mahāvagga) a wholesome austerity in the primitive record of his renunciation and of his ascetic quest of Peace. In the Sutta-Nīpāta he is simply a well-born Sakyan who left house and home for the higher life and nearly starved himself to death by the implacable rigours of his self-mortifications.

(iii) Notable, too, is the absence from the Sutta-Nīpāta of any mention of bhikkhunīs, or *Almswomen*, in connexion with the Buddhist samgha or community. It may be that this silence (if not, indeed, accidental) reveals a primitive stage in which there existed Almsmen without Almswomen,—a stage earlier than the accepted account of Gotama’s (eventual) admission of women to his community at the instance of his aunt, Mahā-pajāpatī.¹ At all events the Sutta-Nīpāta restricts itself to *Almsmen* alone.

(iv) In the Royal Asiatic Society’s Journal for 1898 I advanced the view that the title of ‘Tathāgata’ indicated one who had won through to the truth (tatha). I point out here that this title—given in v. 236 (as usually) to the Buddha—is, in vv. 237–8, extended (in identical terms) to the dhamma and

¹ See Miss Horner’s *Women under primitive Buddhism*, Routledge, 1930.

to the saṅgha. This extension of the title from Gotama to the Community (which is extended) those fanciful explanations of Gotama's name (e.g. 'one who goes on tathā (=thus), as indicating that Gotama perceived the truth and reproduced the experience, of other Buddhas, and thus attained Buddhahood. As applied here to all three members of the Triad, the word tathāgata cannot be restricted in meaning to Gotama's personal processes and their evolution. The respective processes of the other two, whilst historically untrue of him (subsequent) Community, are true in the abstract philosophy of his final Doctrine. The only 'tathāgata' of 'tathāgata' which will apply here to dhamma and the Buddha himself, must be abstract in its nature and not be restricted to the realm of historical sequences. Such an interpretation I find only in the word from *tatha* (=true) and in rendering it in all the texts as 'bringing the Truth'

But I recognize that the author of vv. 236-8 of the Sutta-Nipita, applying the title to dhamma and sangha, as well as to 'the Buddha', has failed to understand its meaning.

V

I close this Introduction by adducing two parallels—if, indeed, they are ultimately one—between Buddhism and Christianity. I premise in advance that there is here no question of one creed borrowing from the other; the relationship goes deeper than that. (In his *Ecclesiastical Polity*, Richard Hooker has affirmed a moral law of divine origin, which is not contained in the Bible but is deducible from other sources and derives its sanction from man's rational faculties.)

A. The first of these two parallels relates to what Jeremy Taylor would term 'holy living'. From (e.g.) a 1927 lecture on Ireland and Medieval Europe (*Proc. Brit. Acad.* vol. xiii) I quote a Franciscan Exhortation to the clergy of the fifteenth century:

'Be not quick to anger, or loud of voice or covetous. Eat not to fulfury, be neither niggard nor liar. Delight not in food. Thy side half-bare, half-cold thy bed knowledge, steadfastness, persistence. Silence, humility, chastity, patience. Take not the world's way.'

It would not be difficult to match from the Buddhist scriptures each individual clause and word of this succinct passage, though it would involve citations from several books, and the elimination of otiose matter. For

¹ e.g. Sumangala Vilāsinī, I 59, et seqq.

brevity's sake I confine myself here to citing from the Sutta-Nīpāta the following stanzas of the Mahāmaṅgala Sutta, *infra* (II 4):

8. 'Tis rev'rent awe, content, prompt gratitude,
and due attendance when the Doctrine's preached;
9. 'tis patience, courtesy, the company
of Almsmen, timely talks on gospel truth;
- 10 'tis strict austerity, a holy life,—

'These', observed Gotama (see p. 12 of the first volume of the Dīgha Nikāya), 'are the trifling matters, the minor details, of mere morality.' And so too in the Christian scheme these stages do not rank higher than the 'remote preparation by purgation'. 'Holiness *before* Peace' was the dictum of Hurrell Froude,—see Brihote's *Anglican Revival*.

B In higher realms than such *ἀσκησις* or 'training', Saint Augustine's 'proximate preparation' for Contemplation (*θεωρία*) finds its parallel, I suggest, in the *jhāna* of Buddhism. In the ancient Sutta-Nīpāta, *jhāna* ('reverie' or 'meditation') is used in the singular only; in the Nikāyas generally, it has come to be subdivided (e.g. in the 4th Sutta of the Majjhima Nikāya) into the following four stages for eliminating mental process:

1. 'Strenuous effort (says Gotama of himself) won for me perseverance that never flagged; there arose in me mindfulness that knew no distraction, perfect tranquillity of body, steadfastness of mind that never wavered

'Divested of pleasures of sense, divested of wrong states of consciousness, I entered on, and abode in, the First Jhāna with all its zest and satisfaction—a state bred of inward aloofness but not divorced from observation and reflection.

2 'As I rose above observation and reflection, I entered on, and abode in, the Second Jhāna with all its zest and satisfaction—a state bred of rapt concentration, above all observation and reflection, a state whereby the heart is focused and tranquillity reigns within

3. 'By shedding the emotion of zest, I entered on, and abode in, the Third Jhāna, with its poised equanimity—mindful and self-possessed, feeling in my frame the satisfaction of which the Noble say that poise and mindfulness bring abiding satisfaction

4 'By putting from me both satisfaction and dissatisfaction, and by shedding the joys and sorrows I used to feel, I entered on, and abode in, the Fourth Jhāna—the state that, knowing neither satisfaction nor dissatisfaction, is the consummate purity of poised equanimity and mindfulness'

Gotama's four stages lead up to a heart and mind 'steadfast, clarified and purified, clean and cleansed of things impure, tempered and apt for service, stablished and immutable', i.e. to a perfectly tempered instrument for intellectual conquests to be achieved therewith and thereafter

From Gotama I pass to Augustine of Hippo a thousand years later,—restricting myself here too to the latter's autobiographical records, as marshalled with authority by Dom Cuthbert Butler in his *Western Mysticism*. The *Confessions*, observes the learned Abbot of Downside, are 'the portrayal of an emergence from intellectual error and from moral disorder' by a process 'for the most part intellectual in idea and in language, sometimes being frankly Plotinian'. 'Western mystics (he adds) commonly represent Contemplation' (the older term for mysticism, restored by Dom Cuthbert Butler) 'as attained to by and in absorption in prayer, but for Augustine it seems to have been primarily an intellectual process—informed, indeed, by intense religious warmth, but still primarily intellectual'

It is after and beyond the 'remote preparation by purgation' that the Christian aspirant proceeds to the Augustinian counterpart of the Buddhist *jhānas*, viz. the proximate preparation for Contemplation by the processes called 'Recollection' and 'Introversion'. Here 'Recollection' is taken in its primary sense of gathering together and concentrating the mind, it consists—and thus is the essential link with the *jhānas*—first in the effort to banish from the mind all images and thoughts of external things, all sense-perceptions and thoughts of 'creatures', then the reasoning processes of the intellect are silenced, and by this exercise of abstraction a solitude is produced wherein the soul may operate in its most spiritual faculties. This shutting off of all internal things from the mind, and emptying it of distracting thoughts, which is the object of 'Recollection', is the prelude to that entering of the mind into itself that is effected by 'Introversion', which is a concentration of the mind on its own highest or deepest part.

With ultimate outlook we are not here concerned. We are not concerned with Gotama's claim to be able both to recall his own previous existences and to foretell the future lot of his fellow creatures; nor on the other hand are we concerned with St Augustine's claim to have seen God *in actu trepidantis aspectus*. Our sole concern here is not with the vision of a Promised Land but only with the climb up Pisgah's slopes by stages so similar as to approximate to identity.

C.

SUTTA-NIPĀTA
TEXT AND TRANSLATION

(Throughout this volume, Pāli citations are
from the Pāli Text Society's publications.)

I. URAGAVAGGA

I. URAGASUTTA

1. Yo uppatitam vineti kodham, [1]
 visatam sappavisaṃ va osadhehi,
 so bhikkhu jahāti orapāram,
 urago jinnam iva tacam purānam.
2. Yo rāgam udacchidā asesam [2]
 bhisapuppham va saroruham vīgayha,
 so bhikkhu jahāti
3. Yo tanham udacchidā asesam [3]
 saritam sīghasaram visosayitvā,
 so bhikkhu
4. Yo mānam udabbadhī asesam [4]
 nalasetum va sudubbalam mahogho,
 so bhikkhu
5. Yo nājjhagamā bhavesu sāram [5]
 vicinam puppham iva udumbaresu,
 so bhikkhu
6. Yass' antarato na santi kopā [6]
 itibhavābhavatañ ca vītivatto,
 so bhikkhu
7. Yassa vitakkā vidhūpitā [7]
 ajjhattam suvikappitā asesā,
 so bhikkhu
8. Yo nāccasārī na paccasārī [8]
 sabbam accagamā imam papañcam,
 so bhikkhu
9. Yo nāccasārī na paccasārī [9]
 'sabbam vitatham idan' tī ñatvā loke,
 so bhikkhu
10. Yo nāccasārī na paccasārī [10]
 'sabbam vitatham idan' tī vītalobho,
 so bhikkhu

BOOK I. THE SNAKE BOOK

Sutta 1. Snakes

As snakes slough outworn skins, [1]
 an Almsman sheds belief
 in this or after- worlds,
 —who curbs his wrath (as herbs
 quell vipers' poisoned bite);

—who passion extirpates, [2]
 (as divers by the root
 pluck out the lotus plant);

—who cravings extirpates [3]
 by drying up their flow;

—who sweeps away conceit, [4]
 as floods a bridge of reeds;

—who looks for bliss in lives [5]
 to come, as little as
 for flow'rs on fig-tree boughs;

—whose heart no rancour holds; [6]
 who heeds no 'future state';

—whose ev'ry theme of thought [7]
 has through the furnace passed
 to ordered discipline;

—who hurries not nor lags, [8]
 because he 's through this maze;

—who hurries not nor lags, [9]
 because he knows this world
 'has no reality';

—who hurries not nor lags, [10]
 being from wants now freed,
 because the world around
 'has no reality';

11. Yo nāccasārī na paccasārī [11]
 'sabbam vitatham idan' ti vītārāgo,
 so bhikkhu
- 12 Yo nāccasārī na paccasārī [12]
 'sabbam vitatham idan' ti vītadoso,
 so bhikkhu
13. Yo nāccasārī na paccasārī [13]
 'sabbam vitatham idan' ti vītamoho,
 so bhikkhu
14. Yassānusayā na santi keci, [14]
 mūlā akusalā samūhatāse,
 so bhikkhu
- 15 Yassa darathajā na santi keci [15]
 oram āgamanāya paccayāse,
 so bhikkhu
- 16 Yassa vanathajā na santi keci [16]
 vinibandhāya bhavāya hetukappā,
 so bhikkhu
17. Yo nīvarane pahāya pañca [17]
 anīgho tinnakathamkatho visallo,
 so bhikkhu jahāti orapāram
 urago jinnam iva tacam purānam.

2. DHANIYASUTTA

1. Pakkodano duddhakhīro 'ham asmi (*iti Dhaniyo gopo*) [18]
 anutīre Mahiyā samānavāso;
 channā kuti, āhito gini.
 Atha ce patthayasī, pavassa, deva

—who hurries not nor lags, [11]
 being from passion freed,
 because the world around
 ‘has no reality’;

—who hurries not nor lags, [12]
 being from blemish freed,
 because the world around
 ‘has no reality’;

—who hurries not nor lags, [13]
 being from error freed,
 because the world around
 ‘has no reality’;

—whose mind admits no warp; [14]
 whose wrongful growths are stubbed;

—who has no fever’d schemes [15]
 for getting back to earth;

—who has no undergrowths [16]
 to tie him to rebirth;

—who, having shed the five [17]
 inward impediments,
 abides unharried, sure,
 and free from rankling barbs.

Sutta 2. Dhaniya, The Rich Herdsman

Dhaniya: My food is dressed; my kine [18]
 are milked; by Máhi’s banks
 my folk and I abide;
 my fire is lit; my roof
 will keep the weather out.
 —So, an the heavens will,
 the storm may burst amain.

2. Akkodhano vīgatakhīlo 'ham asmi (*iti Bhagavā*) [19]
anutīre Mahiy' ekarattivāso;
vivatā kuti, nibbuto gini.
Atha ce
3. Andhakamakasā na vijjare (*iti Dhaniyo gopo*) [20]
kacche rūlhatīṇe caranti gāvo
vutthim pi saheyyum āgataṃ.
Atha ce
4. Baddhā hi bhisī susamkhatā, (*iti Bhagavā*) [21]
tinno pāragato vineyya ogham;
attho bhisīyā na vijjati.
Atha ce
5. Gopī mama assavā alolā (*iti Dhaniyo gopo*) [22]
dīgharattaṃ samvāsīyā manāpā;
tassā na sunāmi kiñci pāpam.
Atha ce
6. Cittaṃ mama assavaṃ vimuttaṃ (*iti Bhagavā*) [23]
dīgharattaṃ paribhāvitaṃ sudantaṃ;
pāpam pana me na vijjati.
Atha ce
7. Attavetanabhato 'ham asmi (*iti Dhaniyo gopo*) [24]
puttā ca me samānīyā arogā;
tesam na sunāmi kiñci pāpam.
Atha ce

The Lord: My mood is blest; my mind
is tilled; by Máhi's banks
one night I stay; my Fires
are quenched; my Roof yawns wide.
—So, an the heavens will,
the storm may burst amain. [19]

Dhaniya: No gnats, no gad-flies here!
Amid the fen's lush grass
my cattle roam at large;
they're proof against the rain!
—So, an the heavens will,
the storm may burst amain. [20]

The Lord: I framed a well-wrought Raft,
which bore me o'er the Flood;
I need no further rafts.
—So, an the heavens will,
the storm may burst amain. [21]

Dhaniya. A staunch and loyal dame
have I, by many years
of comradeship endeared,
of whom I hear naught wrong.
—So, an the heavens will,
the storm may burst amain. [22]

The Lord. A staunch, enfranchised heart
have I, by many years
of discipline subdued;
in me naught wrong persists.
—So, an the heavens will,
the storm may burst amain. [23]

Dhaniya: No hireling's livelihood
is mine,—I keep myself.
Round me are stalwart sons,
of whom I hear naught wrong.
—So, an the heavens will,
the storm may burst amain. [24]

8. Nāham bhatako 'smi kassaci
 nibbittthena carāmi sabbaloke;
 attho bhatiyā na vijjati.
 Atha ce
- (iti Bhagavā) [25]
9. Atthi vasā, atthi dhenupā,
 godharaniyo, paveniyo pi atthi,
 usabho pi gavampatī ca atthi.
 Atha ce
- (iti Dhaniyo gopo) [26]
10. Na 'tthi vasā, na 'tthi dhenupā,
 godharaniyo, paveniyo pi na 'tthi;
 usabho pi gavampatīdha na 'tthi.
 Atha ce
- (iti Bhagavā) [27]
11. Khilā nikhātā asampavedhī,
 dāmā muñjamayā navā susaṅghānā;
 na hi sakkhinti dhenupā pi chettum.
 Atha ce
- (iti Dhaniyo gopo) [28]
12. Usabhor iva chetvā bandhanāni,
 nāgo pūtilatam va dālayitvā,
 nāhaṃ puna upessam gabbhaseyyam.
 Atha ce patthayasī, pavassa, deva.
- (iti Bhagavā) [29]
-
13. Ninnāñ ca thalañ ca pūrayanto
 mahāmegho pāvassī tāvad eva.
 Sutvā devassa vassato
 imam attham Dhaniyo abhāsatha:
- [30]
14. 'Lābhā vata no anappakā,
 ye mayam Bhagavantam addasāma!
 Saranam tam upema, cakkhuma!
 Satthā no hohi tuvam, mahāmunī!
- [31]

The Lord: I serve no man for hire;
with what I 'gained' I range
the world, nor need a wage.
—So, an the heavens will,
the storm may burst amain. [25]

Dhaniya: Both cows and sucking calves
have I, with cows in calf
and heifers ripe to breed,
and o'er my kine a bull.
—So, an the heavens will,
the storm may burst amain. [26]

The Lord. No cows nor sucking calves
have I, no cows in calf,
no heifers ripe to breed,
nor bull to rule my kine.
—So, an the heavens will,
the storm may burst amain. [27]

Dhaniya. Stout pales surround my byres;
new ropes secure my kine;
not e'en a calf gets through.
—So, an the heavens will,
the storm may burst amain [28]

The Lord: Breaking my Bonds in twain,
—with strength as of a bull,
or elephant that snaps
a creeper—nevermore
shall I conception know!
—So, an the heavens will,
the storm may burst amain. [29]

Here, flooding hill and dale,
down poured the rain; and, as
he heard it, Dhaniya
thus hailed these happenings.— [30]

Dhaniya: Great gain is ours to view
the Lord We come, O seer,
for refuge unto thee;
be thou our teacher, sage! [31]

15. Gopī ca ahañ ca assavā [32]
 brahmacariyam Sugate carāmaṣe;
 jātimaranassa pāragā
 dukkhass' antakarā bhavāmaṣe!

16. Nandati puttehi puttīmā; (iti Māro pāpīmā) [33]
 gomiko gohi tath' eva nandati,
 upadhī hi narassa nandanā;
 na hi so nandati yo nirūpadhi.

17. Socati puttehi puttīmā; (iti Bhagavā) [34]
 gomiko gohi tath' eva socati;
 upadhī hi narassa socanā;
 na hi so socati yo nirūpadhi.

3. KHAGGAVISĀNASUTTA

1. Sabbesu bhūtesu nīdhāya dandaṃ [35]
 aviṭṭhayaṃ aññataram pi tesam
 na puttam iccheyya kuto sahāyaṃ;
 eko care khaggavisānakappo.
2. Samsaggajātassa bhavanti snehā, [36]
 sneh' anvayaṃ dukkham idam pahoti;
 ādīnavam snehajaṃ pekkhamāno
 eko care khaggavisānakappo.
3. Mitte suhaje anukampamāno [37]
 hāpeti attham patibaddhacitto;
 etam bhayaṃ santhave pekkhamāno
 eko care
4. Vamso visālo va yathā viṣatto [38]
 puttesu dāresu ca yā apekhā;
 vaṃsākalīro va asajjamāno
 eko care

Fain would my dame and I,
follow the Blessed One,
till, birth and death o'erpast,
we make an end of Ills. [32]

Māra: Upon his sons is based [33]
a father's joy,—as on
his herds their owner's joy.
For, man is based on joys,
nor has he any joy
whose life depends on naught.

The Lord Upon his sons is based [34]
a father's woe,—as on
his herds their owner's woe.
But woes assail not him
whose life depends on Naught.

Sutta 3. The Rhinoceros

Hurt naught that lives; do harm [35]
to none; yearn not for sons
or friends; but live—as lives
th' rhinoceros—alone!

Alone! Companionships [36]
breed fondness; fondness leads
to Ills as consequence;
so mark where fondness ends!

Go forth alone! To live [37]
for friends and comrades means
your own weal sacrificed;
—beware acquaintances!

Alone! A man absorbed [38]
in wife and child is like
a tree with tangled boughs.
Copy the bamboo-shoot,
—which grows up straight and free.

5. Migo araṇṇamhi yathā abandho
yen' icchakam gacchati gocarāya,
viññū naro seritaṃ pekkhamāno
eko care [39]
6. Āmantanā hoti sahāyamajjhe
vāse ṭhāne gamane cārīkāya;
anabhijjhitam seritaṃ pekkhamāno
eko care [40]
7. Khiddā ratī hoti sahāyamajjhe,
puttesu ca vipulam hoti pemam,
piyavippayogam vijigucchamāno
eko care [41]
8. Cātuddiso appatigho ca hoti
santussamāno itarītarena,
parissayānam sahitaṃ achambhī
eko care [42]
9. Dussangahā pabbajitā pi eke,
atho gahatthā gharam āvasantā;
appossukko paraputtesu hutvā
eko care [43]
10. Oropayitvā gihivyañjanāni,
samsīnapatto yathā kovilāro,
chetvāna viro ghibandhanāni
eko care [44]
11. Sace labhetha nīpakam sahāyaṃ
saddhūmcaram sādhuviḥārī' dhīram,
abhibhuyya sabbāni parissayāni,
careyya ten' attamano satimā. [45]
12. No ce labhetha nīpakaṃ sahāyaṃ
saddhūmcaraṃ sādhuviḥārī' dhīraṃ,
rājā va ratthaṃ vijitam pahāya
eko care [46]

Alone! As wild things—free
to range the woodlands—browse
at pleasure where they will,
the sage seeks liberty. [39]

Alone! For, fellows give
a man no peace,—in hall,
on walks, or tours for alms.
No liberty dwells there. [40]

Alone! Though fellowship
bring mirth, and children joy,
beware the severance
affection's ties entail. [41]

Alone! To all the world
—north, south, and east and west—
be kindly; take what comes;
brave perils manfully. [42]

Alone! Grumbling is rife
with homeless Almsmen, as
in worldlings' homes —Fret not
o'er sons of other men. [43]

Alone! As trees shed leaves,
discard the layman's garb
and sever dauntlessly
all ties to house and home. [44]

Alone! If fortune grant
a trusty, staunch, true friend,
with him brave dangers, cleave
to him,—with mindfulness. [45]

If fortune grant thee no
such friend, then, like a king
who quits a conquered realm,
go forth and live—alone. [46]

13. Addhā pasamsāma sahāyasampadam;
setthā samā sevītabbā sahāyā;
ete aladdhā anavajjabhojī
eko care [47]
14. Disvā suvannassa pabhassarāni
kammāraputtena sunīthitāni
saṅghattamānāni duve bhujasmim,
eko care [48]
15. 'Evam dutiyena sahā mam' assa
vācābhilāpo abhisajjanā vā,—
etam bhayaṁ āyatim pekkhamāno
eko care [49]
16. Kāmā hi citrā madhurā manoramā
virūparūpena mathenti cittam;
ādīnavam kāmaguṇesu disvā
eko care . . . [50]
17. 'Iti ca gando ca upaddavo ca
rogo ca sallaṇ ca bhayaṇ ca m' etam',—
etam bhayaṁ kāmaguṇesu disvā,
eko care [51]
18. Sītaṇ ca uṇhaṇ ca, khudaṁ, pipāsam,
vātātape dāmsasīrimsape ca,
sabbāni p'etāni abhisambhavitvā,
eko care . . . [52]
19. Nāgo va yūthāni vivajjayitvā
saṅjātakhandho padumī ulāro
yathābhūrantam vihare araṇṇe,
eko care [53]
20. Atthāna' taṁ samganikāratassa
yam phassaye sāmāyikam vimuttim.
Ādiccabandhussa vaco nisamma,
eko care [54]

Prize comradeship! Choose out
equals, or better men.
But, if such fail, lead thou
a blameless life—alone.

[47]

Alone! A lesson learn
from bangles richly wrought,
which clash and jangle if
one wrist wears two at once;

[48]

Alone! In company
a squabble may arise
or angry jar; reflect
what troubles thus may come.

[49]

With varied winsome charm
pleasures seduce the heart;
their menace recognize
—and go thy way alone.

[50]

View pleasure as the plague,
as virus fraught with doom,
as fever's deadly dart;
—and go thy way alone.

[51]

Alone! Brave cold and heat,
thirst, hunger, wind and sun,
mosquitos, gnats, and snakes;
o'ercome them one and all.

[52]

As some huge elephant,
fair as the lotus, quits
the herd to dwell where'er
he will,—go forth alone.

[53]

No boon-companion wins
Release, e'en for a time.
Go forth alone,—as he,
the Sun's great kinsman, taught.

[54]

21. Dīttihivisūkāni upātivatto [55]
 patto niyāmam patiladdhamaggo
 'uppannañāno 'mhi anaññaneyyo',
 eko care
22. Nīlloḷupo nikkūho nippipāso [56]
 nimmakkho niddhantakasāvamoho
 nīrāsayo sabbaloke bhavitvā,
 eko care
23. Pāpam sahāyam parivajjayetha [57]
 anatthadassim visame nivittham,
 sayam na seve pasutam pamattam;
 eko care . . .
24. Bahussutam dhammadharam bhajetha [58]
 mittam ulāram patibhānavantam;
 aññāya atthāni, vineyya kankham,
 eko care
25. Khiddam ratim kāmasukhañ ca loka [59]
 analankarivā anapekkhamāno,
 vibhūsanatthānā virato, saccavādī,
 eko care
26. Puttañ ca dāram pitarañ ca mātaram [60]
 dhanāni dhaññāni ca bandhavāni ca
 hitvāna kāmāni yathodhikāni,
 eko care
27. 'Sango eso, parittam ettha sokhyam, [61]
 appassādo, dukkham ettha bhīyyo,
 galo eso' iti ñatvā mutimā,
 eko care . . .
28. Sandālayitvāna saṃyojanāni [62]
 jālam va bhetvā salil' ambucārī,
 aggīva daddham anivattamāno,
 eko care

Above hypotheses,
in certitude assured,
tread thou the Way alone,
to claim full insight won
and pupilage outgrown.

[55]

Alone! *Sans* wants, deceit,
hopes, jealousy! Unsmirched
by fond illusions! Tied
to naught the world can show!

[56]

Go forth alone! Discard
evil associates
who prompt no good, whose bent
is wrong. Avoid all such
as chop and change, or flag

[57]

Go forth alone. Secure
a friend of garnered lore,
of shining parts and worth,
to teach thee where Weal dwells
and clear thy mind of doubts.

[58]

Alone! Leave jollity,
pleasure and mundane joys;
avoid display; speak truth.

[59]

Alone! Quit wife and child;
quit parents, wealth and gear,
and kinsfolk,—all life's joys.

[60]

Go forth alone! Be sure
pleasure's a chain, brief bliss,
short rapture, long-drawn woe,
a baited hook for fools.

[61]

Alone! Thy fetters burst,
—as fish the net, be like
the forest fires which ne'er
revisit burnt-out scenes.

[62]

29. Okkhittacakkhu, na ca pādalolo,
guttindriyo, rakkhitaṃānasāno,
anavassuto, aparidayhamāno,
eko care [63]
30. Ohārayitvā gihivyañjanāni,
samchinnapatto yathā pārīchatto,
kāśāyavattho abhinikkhamitvā,
eko care [64]
31. Rasesu gedham akaraṃ, alolo,
anaññāposī, sapadānacārī,
kule kule appatibaddhacitto,
eko care [65]
32. Pahāya pañc' āvaraṇāni cetaso
upakkīlese vyapanujja sabbe,
anissito, chetvā sinehadosam,
eko care [66]
33. Vipitthikatvāna sukhaṃ dukhaṃ ca
pubbe va ca somanassadomanassam,
laddhān' upekkham samathaṃ visuddham,
eko care [67]
34. Āraddhavīriyo paramatthapattiyā,
alīnacitto, akusītavutti,
dalhanikkamo thāmbalūpapanno,
eko care [68]
35. Patissallāṇam jhānam ariñcamāno,
dhammesu niccaṃ anudhammacārī,
ādīnavam sammāsītā bhavesu,
eko care [69]
36. Tanhakkhayam patthayaṃ appamatto
anelamūgo sutavā satīmā
samkhātadhammo nīyato padhānavā,
eko care [70]

Alone! With downcast eyes,
not loitering, keep watch
o'er ev'ry faculty;
keep thoughts in leash; let naught
invade, let naught inflame.

[63]

Alone! As trees shed leaves,
discard the layman's garb,
and, clad in orange robes,
relinquish house and home.

[64]

Alone! Let dainty fare
seduce thee not With none
to keep besides thyself,
seek alms from door to door,
making no favourites.

[65]

Alone! Divest thyself
of all Five Hindrances;
banish the Lesser Faults;
shed likes and dislikes; live
th' emancipated life.

[66]

Alone! Leave weal and woe;
leave whilom joys and griefs;
ensue the holy calm
of poised indifference.

[67]

Alone! Strive hard to win
the goal of goals,—with heart
unfetter'd, strenuous,
stout, persevering, staunch.

[68]

Alone! To lonely thought
and reverie hold fast;
in all thy mental states
the Doctrine keep, alive
to transmigration's doom.

[69]

Alone! Toil on to quench
cravings by watchfulness,
by lore, by mindfulness,
by Doctrine's mastery,
by certitude, and grip.

[70]

37. Siho va saddesu asantasanto, [71]
vāto va jālamhi asajjamāno,
padumam va toyena alippamāno,
eko care . . .
38. Siho yathā dāthabalī pasayha [72]
rājā migānam abhūbhuyyacārī,
sevetha pantāni senāsanāni,
eko care . . .
39. Mettam upekham karunam vimuttim [73]
āsevamāno muditañ ca kāle,
sabbena lokena avirujjhamāno,
eko care . . .
40. Rāgañ ca dosañ ca pahāya moham, [74]
sandālayitvāna samyojanāni,
asantasam jīvitasamkhamamhi,
eko care
41. 'Bhajanti sevanti ca kāranatthā, [75]
nikkāranā dullabhā ajja mittā,
attatthapaññā asucī manussā,'—
eko care khaggavisāṇakappo

4 KASIBHĀRADVĀJASUTTA

Evam me sutam Ekam samayam Bhagavā Magadhesu viharati Dakkhinā-girismim Ekanālāyam brāhmanagāme Tena kho pana samayena Kasibhārad-vājassa brāhmanassa pañcamattāni nangalasatāni payuttāni honti vappakāle. Atha kho Bhagavā, pubbanhasamayam nivāsetvā pattacivaram ādāya, yena Kasibhāradvājassa brāhmanassa kammanto ten' upasamkamī. Tena kho pana samayena Kasibhāradvājassa brāhmanassa parivesanā vattati Atha kho Bhagavā yena parivesanā ten' upasamkamī, upasamkamitvā ekamantañ atthāsi Addasā kho Kasibhāradvājo brāhmano Bhagavantam piṇḍāya thitam, disvāna Bhagavantam etad avoca 'Aham kho, samana, kasāmi ca vapāmi ca, kasitvā ca vapitvā ca bhuñjāmi, tvam pi, samana, kasassu ca vapassu ca, kasitvā ca vapitvā ca bhuñjassutī.

Alone! Be undismayed
 (as lions are) by sounds,
 uncaged as whistling wind,
 unspotted by the world
 as lotus by the wave. [71]

Alone! Dwell far aloof,
 —as, after spring and kill,
 the strong-fanged king of beasts
 seeks out a distant lair. [72]

Alone! In season due
 practise goodwill, and poise,
 pity, and kindness,
 thereby to win Release,
 unthwarted by the world. [73]

Alone! Oust passion, hate,
 illusion! Burst all bonds!
 Face death intrepidly! [74]

Alone! Self-seeking sways
 friends nowadays,—few bring
 disinterested hearts.
 Mankind is foul, but quick
 to compass private ends. [75]

Sutta 4. *Bhāradvāja, the Franklin*

Thus have I heard Once the Lord was living among the Magadha folk at Dakkhinā-giri in the brahmin village of Eka-Nālā, at a time when the brahmin Kasi-Bhāradvāja's five hundred ploughs were harnessed for the sowing In the morning early, duly robed and bowl in hand, the Lord went to where the brahmin was busy, at an hour when a meal was forward, and stood there to one side Observing him standing there for alms, the brahmin said.—Before I eat, I plough and sow, anchorite, and you too should plough and sow before you eat.

Aham pi kho, brāhmaṇa, kasāmi ca vapāmi ca, kasitvā ca vapitvā ca bhuñjāmīti.

Na kho pana mayam passāma bhoto Gotamassa yugam vā nangalam vā phālam vā pācanam vā bālivadde vā; atha ca pana bhavam Gotamo evam āha: Aham pi kho, brāhmaṇa, kasāmi ca vapāmi ca, kasitvā ca vapitvā ca bhuñjāmīti.

Atha kho Kasibhāradvājo brāhmaṇo Bhagavantam gāthāya ajjhabhāsī.

1. Kassako patijānāsī, na ca passāma te kasim. [76]
Kasin no pucchito brūhi yathā jānemu te kasim.

2. Saddhā bījam, tapo vutthi, paññā me yuganangalam, [77]
hīri isā, mano yottam, satī me phālapācanam.

3 Kāyagutto, vacīgutto, āhāre udare yato, [78]
saccam karomī niddānam, soraccam me pamocanam.

4 Viriyam me dhuradhorayham, yogakkhemādhuvāhanam [79]
gacchati anivattantam, yattha gantvā na socati.

5. Evam esā kasī katthā; sā hoti amatapphalā; [80]
etam kasim kasitvāna sabbadukkhā pamuccatīti.

Atha kho Kasibhāradvājo brāhmaṇo mahatīyā kamsapātīyā pāyāsam vaḍḍhetvā Bhagavato upanāmesī Bhuñjatu bhavam Gotamo pāyāsam, kassako bhavam, yam hi bhavam Gotamo amatapphalam kasim kasatīti

6 Gāthābhigītā me abhojaneyyam; [81]
sampassatam, brāhmaṇa, n' esa dhammo;
gāthābhigītā panudanti buddhā.
Dhamme satī, brāhmaṇa, vuttir esā.

7 Aññena ca kevalīnam mahesim [82]
khīnāsavam kukkucavūpasantaṃ
annena pānena upatthahassu;
khattam hi tam puññapekhasa hotīti.

Atha kassa cāham, bho Gotama, imam pāyāsam dammīti?

Na kho 'han tam, brāhmaṇa, passāmi sadevake loke samārake sabrahmake sassamanabrāhmaṇīyā pajāya sadevamanussāya yassa so pāyāso bhutto sammāparināmanam gaccheyya aññatra Tathāgatassa vā Tathāgatasāvakassa

I too, brahmin, do plough and do sow before I eat

We fail, however, to see the worthy Gotama's yoke, or plough, or ploughshare, or goad, or ox-team,—albeit he asserts that he ploughs and sows before he eats.

Thereupon, the brahmin addressed the Lord in this stanza:

You claim to be a tiller, though we see [76]
none of your tillage. Tell us how you till;
for of your tilling we would fain hear more.

The Lord. My seed is faith; austerity of life [77]
my rain; wisdom my yoke and plough; my pole
is fear to err,—with thought to strap the yoke,
and mindfulness for ploughshare and the goad.

Watchful o'er word and deed, and temperate [78]
in diet, I make insight weed my crop,
nor rest till final bliss is harvested.

Effort is my stout ox, which turns not back [79]
at headlands,—straight to Peace he bears me on,
to that last bourne where anguish is no more.

Thus have I tilled, with Deathlessness for crop [80]
And whoso tills as I, is freed from Ills.

Hereon, the brahmin served up milk-rice on a great bronze dish and offered it to the Lord, saying—Eat this, Gotama, a tiller indeed art thou, in that thou tillest a crop that is Deathless.

The Lord I take no chanter's fee. [81]
—Seers countenance it not;
th' Enlighten'd scout such fees;
and while this Doctrine lasts,
this practice must hold good.

Provide with other fare [82]
a sage of holy calm,
consummate, Cankerless;
merit to reap,—sow *there*.

To whom then am I to give this, Gotama?

Brahmin, in the whole wide world of gods, Māras, and Brahmās, I see no one among anchorites and brahmins, gods and men, who could digest this food except a Truth-finder or the disciple of a Truth-finder. So either throw

vā. Tena hi tvaṃ, brāhmaṇa, taṃ pāyāsam appaharite vā chaddehi appānake vā uduke opilāpehīti.

Atha kho Kasibhāradvājo brāhmaṇo tam pāyāsam appānake uduke opilāpesi. Atha kho so pāyāso uduke pakkhitto ciccitāyati citicītāyati sandhūpāyati sampadhūpāyati. Seyyathāpi nāma phālo divasasantatto uduke pakkhitto ciccitāyati citicītāyati sandhūpāyati sampadhūpāyati, evam eva so pāyāso uduke pakkhitto ciccitāyati . . . sampadhūpāyati Atha kho Kasibhāradvājo brāhmaṇo samviggo lomahatthajāto yena Bhagavā ten' upasamkami, upasamkamitvā Bhagavato pādesu sirasā nīpatitvā Bhagavantam etad avoca: Abhikkantam, bho Gotama, abhikkantam, bho Gotama! Seyyathāpi, bho Gotama, nikkujjitaṃ vā ukkujjeyya, paticchannam vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: 'cakkhumanto rūpāni dakkhantīti',—evam evam bhotā Gotamena anekapariyāyena dhammo pakāsito Esāham bhavantam Gotamam saranam gacchāmi dhammaṃ ca bhikkhusamghaṃ ca; labheyyāham bhoto Gotamassa santike pabbajjāṃ, labheyyam upasampadan ti. Alattha kho Kasi-Bhāradvājo brāhmaṇo Bhagavato santike pabbajjam, alattha upasampadam Acirūpasampanno kho paṇ' āyasmā Bhāradvājo eko vūpakattho appamatto ātāpi pahitatto viharanto na-cirass' eva yass' atthāya kulaputtā samma-d-eva agārasmā anagāriyam pabbajanti tad anuttaram brahmacariya-pariyosānaṃ dīṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi; 'khīnā jāti, vusitaṃ brahmacariyam, kataṃ karanīyaṃ, nāparaṃ itthattāyati' abbhaññāsi. Aññataro ca kho paṇ' āyasmā Bhāradvājo arahatam ahosi.

5. CUNDASUTTA

1. Pucchāmi Munim pahūtapaññaṃ (*iti Cundo kammāraputto*) [83]
 Buddham dhammassāmim vītatanham
 dīpaduttamam sārathīnam pavaraṃ:
 Kati loke samanā? Tad ingha brūhi.
2. Caturō samanā, na pañcam' atthi. (*Cundāti Bhagavā*) [84]
 Te te āvikaromī sakkhiputtho:
 —Maggajino, Maggadesako ca,
 Magge jīvati, yo ca Maggadūsī.

it away where little grass grows, or else fling it into water where there are no living creatures.

Thereupon, into water where there were no living creatures the brahmin flung that milk-rice,—which hissed and sputtered, smoked and steamed, just like a ploughshare that has lain broiling in the sun.

Aghast, and with every hair on his body standing erect, the brahmin went over to the Lord, and, bowing his head at the Lord's feet, cried —Wonderful, Gotama; quite wonderful! Just as a man might set upright again what had fallen down, or reveal what had been hidden away, or tell a man who had gone astray which was his way, or bring a lamp into darkness so that those with eyes to see might see the things about them,—even so, in many ways has Gotama made his Doctrine clear! To the reverend Gotama I come for refuge and to his Doctrine and to his Community Be it mine to receive admission and confirmation at the hands of the Lord! So the brahmin Kasi-Bhāradvāja was admitted and confirmed as an almsman of the Lord. Nor was it long after his confirmation before the Reverend Bhāradvāja, dwelling alone and aloof, strenuous, ardent and purged of self, won after no great time that prize in quest of which young men go forth from home to homelessness as Pilgrims, that prize of prizes which crowns the higher life,—even this did he think out for himself, realize and attain, and in this did he dwell here and now, convinced that for him rebirth was no more, that he had lived the highest life, that his task was done, and that now there was no more left of what he had been. So the Reverend Bhāradvāja was numbered among the Arahats.

Sutta 5. Cunda, the Smith

Cunda: I ask th' Enlightened Sage [83]
 of boundless lore, the Lord
 of Doctrine, craving-free,
 foremost of all mankind,
 man's matchless charioteer,—
 I ask how many kinds
 of anchorites there are?

The Lord Four kinds there are,—no fifth; [84]
 and here in order are
 the four Way-master first,
 Way-preacher next, then he
 that treads the Way, and fourth
 the man that fouls the Way.

- 3 Kam 'Maggajīnam' vadanti buddhā? (iti Cundo kammāraputto) [85]
 'Maggajjhāyī' katham atulyo hoti?
 'Magge jīvati' me brūhi puṭṭho.
 Atha me āvīkarohi 'Maggadūsin'.
4. Yo tinnakathamkatho visallo, [86]
 nibbānābhīrato anānugiddho,
 lokassa sadevakassa netā,
 tādim 'Maggajīnam' vadanti buddhā.
- 5 'Paramam, paraman' ti yo 'dha ñatvā [87]
 akkhāti vibhajati idh' eva Dhammam,
 tam kamkhacchidam munim anejam
 duttiyam bhikkhunam āhu 'Maggadesin'.
- 6 Yo dhammapade sudesite [88]
 magge jīvati samyato satīmā
 anavajjapadāni sevamāno,
 tatiyam bhikkhunam āhu 'Maggajivin'.
- 7 Chadanam katvāna subbatānam [89]
 pakkhandi kuladūsako pagabbho
 māyāvi asamyato palāpo
 patirūpena caram,—sa 'Maggadūsi'.
- 8 Ete ca pativijjhi yo gahattho [90]
 sutavā ariyasāvako sapañño
 'sabbe ne tādīsā' ti ñatvā,
 iti disvā na hāpeti tassa saddhā.
 Katham hi dutthena asampaduttham
 suddham asuddhena samam kareyya?

6. PARĀBHAVASUTTA

Evam me sutam Ekam samayam Bhagavā Sāvattihīyam viharati Jetavane
 Anāthapindikassa ārāme Atha kho aññatarā devatā abhikkantāya rattiya
 abhikkantavannā kevalakappaṃ Jetavanam obhāsetvā yena Bhagavā ten'

Cunda: Whom do th' Enlightened call

[85]

Way-master? What inspires

the Way's rapt votary?

Who treads—who fouls—the Way?

The Lord: The man who sheds all doubt

[86]

and, free from rankling barbs,

Nirvāna's bliss enjoys,

who, craving nothing, guides

the world of gods and men;

—him seers 'Way-master' call

'Way-preacher' second ranks

[87]

among the Almsmen four.

Convinced perfection's here,

he preaches and expounds

the Doctrine, solving doubts,

—a sage from cravings purged.

'Way-farer' ranks as third

[88]

The Path, in texts revealed,

he treads in temperance,

in mindfulness, in zeal,

and blamelessness of life.

'Way-fouler' counterfeits

[89]

the good, and homes defiles,

—a reckless ruffian,

a base, low cozeners.

If taught and grounded well,

[90]

the saints' lay-hearer knows

these four divergent types,

with faith not undermined

For, how could he confuse

impure with pure, or take

a rascal for a saint?

Sutta 6. Failures

Thus have I heard Once while the Lord was staying at Sāvattthī in Jeta's grove in Anāthapīṇḍika's pleasure, as night was passing away, a deity of surpassing beauty came to the Lord, flooding the whole grove with radiance,

upasamkamī upasamkamitvā Bhagavantam abhivādetvā ekamantam atthāsī.
Ekamantam tthitā kho sā devatā Bhagavantam gāthāya ajjhabhāsī:

1. Parābhavantam purisaṃ mayam pucchāma Gotamam, [91]
Bhagavantam putthum āgama Kim parābhavato mukham?
2. Suvijāno bhavam hotī, suvijāno parābhavo; [92]
—dhammakāmo bhavam hotī, dhammadessī parābhavo.
3. Iti h' etam vijānāma, paṭhamo so parābhavo. [93]
Dutiyam Bhagavā brūhi Kim parābhavato mukham?
4. Asant' assa piyā hontī; sante na kurute piyaṃ; [94]
asatam dhammam roceti;—tam parābhavato mukham.
5. Iti h' etam vijānāma, dutiyo so parābhavo. [95]
Tatiyam Bhagavā brūhi Kim parābhavato mukham?
6. Niddāsīlī sabhāsīlī anuṭṭhātā ca yo naro [96]
alaso kodhapaññāno;—tam parābhavato mukham.
7. Iti h' etam vijānāma; tatiyo so parābhavo. [97]
Catuttham Bhagavā brūhi Kim parābhavato mukham?
8. Yo mātaram vā pitaram vā jinnakam gatayobbanam [98]
pahu santo na bharati;—tam parābhavato mukham.
9. Iti h' etam vijānāma; catuttho so parābhavo [99]
Pañcamam Bhagavā brūhi Kim parābhavato mukham?
10. Yo brāhmanam vā samanam vā aññam vā pi vanibbakam [100]
musāvādena vañceti;—tam parābhavato mukham.
11. Iti h' etam vijānāma; pañcama so parābhavo. [101]
Chatthamam Bhagavā brūhi Kim parābhavato mukham?
12. Pahūtavitto puriso sahirañño sabhojano [102]
eko bhuñjati sādūni;—tam parābhavato mukham.
13. Iti h' etam vijānāma, chatthamo so parābhavo. [103]
Sattamam Bhagavā brūhi Kim parābhavato mukham?
14. Jātutthaddho dhanatthaddho gottatthaddho ca yo naro [104]
sam ñāturū atimaññeti;—tam parābhavato mukham.
15. Iti h' etam vijānāma; sattamo so parābhavo. [105]
Atthamam Bhagavā brūhi Kim parābhavato mukham?
16. Itthidhutto surādhutto akkhadhutto ca yo naro [106]
laddham laddham vināseti;—tam parābhavato mukham.

and, after salutation meet, stood to one side, addressing the Lord in these stanzas —

Concerning him who fails, I come to ask of Gotama from what that failure springs

The Lord. Both worth and failure can be quickly seen: [92]
—worth still aspires, but failure hates the light.

The deity Thus much I see,—first failure stands out plain. [93]
Now tell me whence the second failure comes.

The Lord. The second failure's he who loves the bad;
courts not the good, and favours bad men's creeds. [94]

The deity Thus much I see,—the second failure's plain [95]
Now tell me whence the further failures come.

The Lord: Third comes the critic, lazy, indolent,
and sleek, his constant carping marks him out

Fourth failure's he who, well-to-do himself, [97-8]
supports not aged parents, past their prime

Fifth failure's he who brahmins guides astray, [99-100]
or anchorites, or other wayfarers.

Sixth comes the wealthy man, with pelf and gear, [101-2]
who keeps his dainties strictly to himself

He seventh comes whom birth or wealth or clan
inflates, till he looks down on kith and kin. [103-4]

The eighth's the rake who squanders all he gets, [105-6]
fast as it comes, on women, drink, and dice

17. Iti h' etam vijānāma; atthamo so parābhavo. [107]
Navamam Bhagavā brūhi: Kim parābhavato mukham?
18. Sehi dārehi asantuttho vesiyāsu padissati, [108]
dissati paradāresu,—tam parābhavato mukham.
19. Iti h' etam vijānāma; navamo so parābhavo. [109]
Dasamam Bhagavā brūhi: Kim parābhavato mukham?
20. Atītayobbano poso āneti timbarutthanam; [110]
tassā issā na supati,—tam parābhavato mukham.
21. Iti h' etam vijānāma; dasamo so parābhavo [111]
Ekādasamam Bhagavā brūhi. Kim parābhavato mukham?
22. Itthisondim vikiranam, purisam vā pi tādissam, [112]
issariyasmim thāpeti,—tam parābhavato mukham.
23. Iti h' etam vijānāma; ekādasamo so parābhavo. [113]
Dvādasamam Bhagavā brūhi. Kim parābhavato mukham?
24. Appabhogo mahātanho khattiye jāyate kule; [114]
so 'dha rajjam patthayati,—tam parābhavato mukham.
25. Ete parābhave loke paṇḍito samavekkhiya [115]
ariyo dassanasampanno, sa lokam bhajate sivaṃ.

7. VASALASUTTA

Evam me sutam Ekam samayam Bhagavā Sāvattihyam viharati Jetavane Anāthapindikassa ārāme Atha kho Bhagavā pubbanhasamayam nivāsetvā pattacivaram ādāya Sāvattim pindāya pāvisi. Tena kho pana samayena Aggikabhāradvājassa brāhmanassa nivesane aggī pajjalito hoti, āhuti pagga-hitā Atha kho Bhagavā Sāvattihyam sapadānam pindāya caramāno yena Aggikabhāradvājassa brāhmanassa nivesanam ten' upasamkami. Addasā kho Aggikabhāradvājo brāhmano Bhagavantam dūrato va āgacchantam disvāna Bhagavantam etad avoca 'Tatr' eva, muṇḍaka, tatr' eva, samaṇaka, tatr' eva, vasalaka, titthāhīti. Evam vutte Bhagavā Aggikabhāradvājam brāhmanam etad avoca: Jānāsi pana tvaṃ, brāhmana, vasalam vā vasalakarane vā dhamme ti?

Na khvāham, bho Gotama, jānāmi vasalam vā vasalakarane vā dhamme. Sādhū me bhavam Gotamo tathā dhammam desetu yathāham jāneyyam vasalam vā vasalakarane vā dhamme ti.

Tena hi, brāhmana, sunāhi, sādhukam manasikarohi; bhāsissāmīti.

Evam bho ti kho Aggikabhāradvājo brāhmano Bhagavato paccassosi.

Ninth comes the lecher who, not satisfied
with his own wives, is seen about with whores,
or caught in dalliance with others' wives [107-8]

Tenth comes the dotard who, in failing age,
a maiden takes to wife, with ripe round breasts,
so fair he cannot sleep for jealousy. [109-110]

Eleventh failure's he who puts in charge
a drunken, spendthrift rake,—of either sex. [111-112]

Twelfth comes th' ambitious noble, lacking means, [113-114]
who fondly schemes to get himself made king.

The noble sage, whose penetrating eye
these failures scans, has won the realms of bliss. / [115]

Sutta 7: The Wastrel

Thus have I heard. Once while the Lord was staying in Sāvattthī in Jeta's grove in Anāthapindika's pleasaunce, early one morning, duly robed and bowl in hand, he went into the city for alms, at an hour when there was the sacrificial fire lighted in the dwelling of the brahmin Aggika-Bhāradvāja; and the oblation was elevated. In the course of his house-to-house visitations, the Lord approached the brahmin's dwelling, but was seen some way off by the brahmin, who shouted —Stop where you are, shaveling! Stop where you are, you wretched anchorite! Stop where you are, wastrel!

Said the Lord to the brahmin —Do you understand, brahmin, what a 'wastrel' is, or what outlooks make a 'wastrel'?

No, replied the brahmin, I do not understand what a 'wastrel' is or what outlooks make a 'wastrel'. Be so good, Gotama, as to explain it, for my information.

Give ear then, brahmin, and pay attention; I will speak.

Certainly, said the brahmin in assent.

Bhagavā etad avoca

1. Kodhano upanāhī ca pāpamakkhī ca yo naro [116]
vipannaditthī māyāvī, tam jaññā 'vasalo' iti
2. Ekajam vā dijam vā pi yo 'dha pānam vihim sati, [117]
yassa pāne dayā na 'tthi, tam jaññā 'vasalo' iti
3. Yo hanti parirundhati gāmāni nigamāni ca [118]
niggāhako samaññāto, tam jaññā 'vasalo' iti
4. Gāme vā yadi vāraññe yaṃ paresam mamāyitam [119]
theyyā adinnam ādiyati, tam jaññā 'vasalo' iti
5. Yo have inam ādāya cujāmāno palāyati [120]
'na hi te inam atthīti', tam jaññā 'vasalo' iti.
6. Yo ve kiñcikkhakamyatā panthasmim vajatam janam [121]
hantvā kiñcikkham ādeti, tam jaññā 'vasalo' iti
7. Yo attahetu parahetu dhanahetu ca yo naro [122]
sakkhi puttho musā brūti, tam jaññā 'vasalo' iti
8. Yo ñātīnam sakhānam vā dāresu patidissati [123]
sahasā sampiyena vā, tam jaññā 'vasalo' iti
9. Yo mātaraṃ vā pitaraṃ vā jinnakam gatayobbanam [124]
pahu santo na bharati, tam jaññā 'vasalo' iti.
10. Yo mātaram vā pitaraṃ vā bhātaram bhaginim sasum [125]
hanti roseti vācāya, tam jaññā 'vasalo' iti
11. Yo atthaṃ pucchito santo anattham anusāsati, [126]
paticchannena manteti, tam jaññā 'vasalo' iti
12. Yo katvā pāpakam kammam 'mā mam jaññā' tī icchatī, [127]
yo paticchannakammanto, tam jaññā 'vasalo' iti
13. Yo ve parakulaṃ gantvā bhutvāna sucibhojanam [128]
āgatam na patipūjeti, tam jaññā 'vasalo' iti.
14. Yo brāhmanam vā samanam vā aññaṃ vāpi vaṇibbakam [129]
musāvādena vañceti, tam jaññā 'vasalo' iti
15. Yo brāhmanam vā samanam vā bhattakāle upatthite [130]
roseti vācā, na ca deti, tam jaññā 'vasalo' iti
16. Asatam yo 'dha pabrūti mohena paligunthito [131]
kiñcikkham nijigimsāno, tam jaññā 'vasalo' iti.
17. Yo c' attānam samukkarise paraṃ ca-m-avajānāti, [132]
nihiṇo sena mānena, tam jaññā 'vasalo' iti

The Lord began —

Be he as 'wastrel' known, who harbours ire [116]
and rancour, slander, error, and deceit.

The wastrel's he who injures living things [117]
(or beast or bird), and pities naught that lives.

The wastrel harries and beleaguers folk [118]
in town and village,—where he's called a scourge

The wastrel steals, in village or the waste, [119]
whate'er he covets of another's goods.

The wastrel, pressed to pay up what he owes, [120]
denies a debt is owing and absconds

The wastrel, coveting some trifle, slays [121]
a peaceful trav'ller for that trifle's sake

The wastrel bears false witness in a suit, [122]
to help himself or others, or for cash

By force, or with consent, the wastrel holds [123]
commerce with wives of kinsmen or of friends

The wastrel's he who, well-to-do himself, [124]
supports not aged parents, past their prime.

The wastrel strikes, and goads with taunts, his sire, [125]
his mother, brother, sister, mother-in-law.

The wastrel, asked for counsel, counsels wrong [126]
and clokes pronouncements in obscurities

The wastrel hopes his villainies will not [127]
be known as his, and privily proceeds

The wastrel gladly shares another's feast, [128]
but, when his host calls, offers no return.

The wastrel's he who brahmins guides astray, [129]
or anchorites, or other travellers

At dinner-time, the wastrel greets with jeers [130]
—not alms—a brahmin or an anchorite

The wastrel, greedy for a penny fee, [131]
tells fortunes,—in abysmal ignorance.

Debased by overweening arrogance, [132]
the wastrel lauds himself, runs others down

18. Rosako kadariyo ca pāpiccho maccharī satho [133]
ahurako anottāpī, taṃ jaññā 'vasalo' iti
19. Yo Buddham paribhāsati atha vā tassa sāvakam, [134]
paribbājam gahaṭṭham vā, taṃ jaññā 'vasalo' iti.
20. Yo ve anarahā santo araham patijānati, [135]
coro sabrahmake loke, esa kho vasalādhamo.
—Ete kho 'vasalā' vuttā, mayā vo ye pakāsītā.
-
21. Na jaccā 'vasalo' hoti,—na jaccā hoti brāhmaṇo; [136]
kammanā 'vasalo' hoti, kammanā hoti brāhmaṇo
22. Tad amināpi jānātha yathā me 'daṃ nidassanam: [137]
Caṇḍālaputto sopāko Mātango iti vissuto.
23. So yasam paramam patto Mātango yaṃ sudullabham; [138]
āgañchum tass' upaṭṭhānam khattiyā brāhmaṇā bahū.
24. So devayānam āruyha virajam so mahāpatham [139]
kāmarāgam virājetvā brahmalokūpago ahu;
—na taṃ jātī nivāresi brahmalokūpapattiyā.
25. Ajjhāyakakule jātā brāhmaṇā mantabandhavā [140]
te ca pāpesu kammesu abhiñham upadissare,
26. ditthe va dhamme gārayhā samparāye ca duggati; [141]
na ne jātī nivāreti duggaccā garahāya vā.
27. Na jaccā 'vasalo' hoti,—na jaccā hoti brāhmaṇo. [142]
Kammanā 'vasalo' hoti, kammanā hoti brāhmaṇo ti.

Evam vutte Aggikabhāradvājo brāhmaṇo Bhagavantam etad avoca:—
Abhikkantaṃ, bho Gotama; abhikkantaṃ, bho Gotama! Seyyathāpi, bho
Gotama, nikkujjitaṃ vā ukkujjeyya, paticchannam vā vivareyya, mūlhassa vā
maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya 'cakkhumanto
rūpāni dakkhantīti',—evam evam bhotā Gotamena anekapariyāyena dhammo
pakāsito. Esāham bhavantam Gotamaṃ saranam gacchāmi dhammaṃ ca
bhikkhusamghaṃ ca; upāsakaṃ mam bhavaṃ Gotamo dhāretu ajjatagge
pānupetaṃ saranam gataṃ

The wastrel fosters strife, is miserly, [133]
 evil of aspirations, stingy, sly,
 devoid of conscience, and unscrupulous.

The wastrel's tongue defames th' Enlighten'd One, [134]
 or His disciples, mendicant or lay

Th' unsaintly wastrel, claiming saint to be, [135]
 is master-thief of all the universe,
 and vilest wastrel of the wastrel crowd
 —All these are wastrels whom I have portrayed.

No *birth* a wastrel—or a Brahmin—makes; [136]
 'tis *conduct* wastrels makes,—and Brahmins too

And here's an illustration proves my case — [137]
 Low, dog-devouring outcastes had a son

—Mātanga named—whose fame preeminent [138]
 drew crowds of brahmins and nobility

Upborne in heaven's chariot, he soared, [139]
 from passion purged, along the spotless path
 till bliss was won, nor did his lowly birth
 deny him entry into paradise!

But there are brahmins born, in runes profound, [140]
 whose evil lives proclaim them what they are,

whom men on earth condemn, whom doom awaits, [141]
 nor does their brahmin birth forbid, or bar,
 their condemnation here, or future doom.

No birth a wastrel—or a Brahmin—makes; [142]
 'tis conduct wastrels makes,—and Brahmins too.

Hereupon, the brahmin Aggika-Bhāradvāja said to the Lord.—Wonderful, Gotama, quite wonderful! Just as a man might set upright again what had been cast down, and reveal what had been hidden away, or tell a man who had gone astray which was his way, or bring a lamp into darkness so that those with eyes to see might see the things about them,—even so, in many ways, has Gotama made his Doctrine clear. To the reverend Gotama I come as my refuge, and to his Doctrine, and to his Community. I ask him to accept me as a follower who has found an abiding refuge from this day forth while life lasts.

8 METTASUTTA

1. Karanīyam atthakusalena [143]
 yan tam santam padam abhisamecca
 sakko uju ca sūjū ca
 suvaco c' assa mudū anatimānī,
2. santussako ca subharo ca [144]
 appakicco ca sallahukavutti
 santindriyo ca nupako ca
 appagabbho kulesu ananugiddho;
- 3 na ca khuddam samācare kiñci [145]
 yena viññū pare upavadeyyum.
 Sukhino vā khemino hontu
 sabbe sattā bhavantu sukhātattā,
4. ye keci pānabhūt' atthi [146]
 tasā vā thāvarā vā anavasesā
 dīghā vā ye mahantā vā
 majjhimā rassakā anukathulā,
- 5 ditthā vā ye vā additthā [147]
 ye ca dūre vasanti avidūre
 bhūtā vā sambhavesī vā,
 sabbe sattā bhavantu sukhātattā.
- 6 Na paro param nikubbetha, [148]
 nātimaññetha katthaci nam kañci,
 vyārosanā patighasaññā
 nāññamaññassa dukkham iccheyya
- 7 Mātā yathā niyam puttam [149]
 āyusā ekaputtam anurakkhe,
 evam pi sabbabhūtesu
 mānasam bhāvaye aparimānam

Sutta 8. Goodwill

When Peace is won, th' adept [143]
in welfare needs to prove
an able, upright man,
of gracious speech, kind mood,
devoid of airogance,

an easy, grateful, guest, [144]
—no busybody; wants
but few; sense-disciplined,
quick-witted, bluster-free,
never importunate,

and let him never stoop [145]
to conduct mean or low,
evoking grave rebuke
May creatures all abound

in weal and peace; may all [146]
be blessed with peace always;
all creatures weak or strong,
all creatures great and small,

creatures unseen or seen, [147]
dwelling afar or near,
born or awaiting birth,
—may all be blessed with peace!

Let none cajole or flout [148]
his fellows anywhere;
let none wish others harm
in dudgeon or in hate

Just as with her own life [149]
a mother shields from hurt
her own, her only, child,—
let all-embracing thoughts
for all that lives be thine,

8. Mettañ ca sabbalokasmim̐
mānasam bhāvaye aparimāṇam
uddham adho ca tīriyañ ca
asambādhām averam asapattam. [150]

- 9 Tīttam caram nisinno vā
sayāno vā yāvat' assa vigatamiddho
etaṃ satim̐ adhiṭṭheyya,
—'brahmam etaṃ vihāram' idha-m-āhu. [151]

- 10 Dīttim̐ ca anupagamma
sīlavā dāsanena sampanno
kāmesu vineyya gedham,
na hi jātu gabbhaseyyam punar eti. [152]

9. HEMAVATASUTTA

1. Ajja pannaraso uposatho (*iti Sātāgīro yakkho*) [153]
divyā ratti upatthitā;
anomaṇāmaṃ Satthāram
handa passāma Gotamaṃ
2. Kacci mano supaṇihito (*iti Hemavato yakkho*) [154]
sabbabhūtesu tādino?
Kacci itthe anitthe ca
samkapp' assa vasīkatā?
3. Mano c' assa supaṇihito (*iti Sātāgīro yakkho*) [155]
sabbabhūtesu tādino,
atho itthe anitthe ca
samkapp' assa vasīkatā
4. Kacci adinnam nādiyati? (*iti Hemavato yakkho*) [156]
Kacci pānesu samyato?
Kacci ārā pamādamhā?
Kacci jhānaṃ na riñcati?
5. Na so adinnam ādiyati, (*iti Sātāgīro yakkho*) [157]
atho pānesu samyato,
atho ārā pamādamhā
buddho jhānaṃ na riñcati

—an all-embracing love
for all the universe
in all its heights and depths
and breadth, unstinted love,
unmarred by hate within,
not rousing enmity

[150]

So, as you stand or walk,
or sit, or lie, reflect
with all your might on this;
—'tis deemed 'a state divine'.

[151]

Ignoring sophists' views,
the good—with insight filled,
and purged of appetite
for sensuous delights—
shall never see rebirth.

[152]

Sutta 9. The Himalayan Sprite

Sātāgira. It's mid-month sabbath, and a lovely night;
—to peerless Gotama let us repair

[153]

Hemavata. Has he his thoughts in full control? Does such
control of thoughts extend to all that lives?
Come fair or foul, can he control his mind?

[154]

Sātāgira. He keeps his thoughts in full control, and this
control of thoughts extends to all that lives
Come fair or foul, he still controls his mind

[155]

Hemavata. Leaves he untouched what is not given him?
Keeps he his hands from harming living things?
Is he remiss in zeal or reverie?

[156]

Sātāgira. He leaves untouched what is not given him;
he keeps his hands from harm to living things;
he knows no sloth, he cleaves to reverie

[157]

6. Kacci musā na bhanatī? (iti Hemavato yakkho) [158]
 Kacci na khīnavyappatho?
 Kacci vebhūtiyam nāha?
 Kacci sampham na bhāsati?

7. Musā ca so na bhanatī, (iti Sātāgiro yakkho) [159]
 atho na khīnavyappatho,
 atho vebhūtiyam nāha,
 mantā attham so bhāsati.

8. Kacci na rajjatī kāmesu? (iti Hemavato yakkho) [160]
 Kacci cittam anāvilam?
 Kacci moham atikkanto?
 Kacci dhammesu cakkhumā?

9. Na so rajjatī kāmesu, (iti Sātāgiro yakkho) [161]
 atho cittam anāvilam,
 sabbamoham atikkanto
 buddho dhammesu cakkhumā

10. Kacci vijjāya sampanno? (iti Hemavato yakkho) [162]
 Kacci samsuddhacārano?
 Kacci 'ssa āsavā khīnā?
 Kacci na 'tthi punabbhavo?

11. Vijjāya-m-eva sampanno, (iti Sātāgiro yakkho) [163]
 atho samsuddhacārano;
 sabb' assa āsavā khīnā;
 na 'tthi tassa punabbhavo.

11 A. Sampannam munino cittam kammanā vyappathena ca [163 A]
 vijjācaranasampannam dhammato nam pasamsasi.

11 B. Sampannam munino cittam kammanā vyappathena ca [163 B]
 vijjācaranasampannam dhammato anumodasi.

12. Sampannam munino cittam kammanā vyappathena ca [164]
 vijjācaranasampannam handa passāma Gotamam

13. Enjamgham kīsam vīram appāhāram alolupam [165]
 munim vanasmim jhāyantam ehi passāma Gotamam.

14. Sīham v' ekacaram, nāgam kāmesu anapekkinam [166]
 upasamkamma pucchāma maccupāsā pamocanam

Hemavata · Tell me, do falsehoods ever cross his lips ? [158]
Is he harsh-spoken or calumnious ?
Or does his speech bewray frivolity ?

Sātāgira · Not so. No falsehoods ever cross his lips ; [159]
he's not harsh-spoken nor calumnious ;
his edifying words proclaim him Seer.

Hemavata · Is he unstained by sensuous delights ? [160]
Keeps he a heart unmarred ? Has he o'ercome
illusion ? Has his eye all outlooks gauged ?

Sātāgira · Unstained is he by sensuous delights ; [161]
he keeps a heart unmarred, illusion he
has overcome and ev'ry outlook gauged

Hemavata · Say, has he lore ? Walks he in purity ? [162]
Are Cankers dead ? Will he be born no more ?

Sātāgira · Yes, he has lore, and walks in purity ; [163]
Cankers are dead, he'll ne'er be born again.

Hemavata A sage indeed ! His mind within is matched [163A & B]
by deed and utterance Conviction prompts
your praise and gratitude to one who blends
insight and life in one consummate whole.

Sātāgira · Come let us visit this great Gotama. [164]

Hemavata Yes, let us visit him,—that superman, [165]
lean, self-denying, temperate, the seer
in lonesome forest rapt in reverie

Seek we this lion lone—this elephant [166]
that heedeth none of pleasure's lures—and ask
the way to gain release from snares of death

15. Akkhātāram pavattāram sabbadhammāna' pāragum [167]
buddham verabhayātītam mayam pucchāma Gotamam

16. Kismim loko samuppanno? (*iti Hemavato yakkho*) [168]
Kismim kubbati santhavam?
Kissa loko upādāya?
Kismim loko vihaññati?

17. Chassu loko samuppanno; (*Hemavatāti Bhagavā*) [169]
chassu kubbati santhavam;
channam eva upādāya
chassu loko vihaññati

18. Kataman taṃ upādānam yattha loko vihaññati? [170]
Nīyyānam pucchito brūhi. katham dukkhā pamuccati?

19. Pañca kāmāgunā loke manochaṭṭhā paveditā [171]
Ettha chandaṃ virājetvā evaṃ dukkhā pamuccati.

20. Etaṃ lokassa nīyyānaṃ akkhātā vo yathātathaṃ. [172]
Etaṃ vo ahaṃ akkhāmi. Evaṃ dukkhā pamuccati.,

21. Ko sū 'dha tarati ogham? Ko 'dha tarati annavaṃ? [173]
Appatitthe anālambe ko gambhīre na sīdati?

22. Sabbadā sīlasampanno paññavā susamāhito [174]
ajjhatacintī satimā oghaṃ tarati duttaram

23. Virato kāmasaññāya, sabbasaṃyojanātigo, [175]
nandībhavaparikkhīno,—so gambhīre na sīdati.

24. Gambhīrapaññaṃ nipuṇatthadassim [176]
akiñcanam kāmabhava asattaṃ,
—taṃ passatha sabbadhi vip̐pamuttaṃ
dībbe pathe kamamānaṃ mahesim!

25. Anomaṇāmaṃ nipuṇatthadassim [177]
paññādadam kāmālaye asattaṃ,
—taṃ passatha sabbavīdum̐ sumedham̐,
ariye pathe kamamānaṃ mahesim!

- Sātāgira* Let us together question Gotama,
and the great revealer and expounder, who
Hemavata. has gauged all outlooks, won Enlightenment,
and sloughed away transgression's haunting fears. [167]
- Hemavata* How came the world to be? Whereby
to the Lord gets it relation? What gives it support? [168]
Say, what assails the world? What brings it low?
- The Lord* From six things springs the world, and six [169]
give it relation, six give it support,
six bring the world to final overthrow
- Hemavata*: What's this support? What overthrows the world? [170]
Expound Release, and how to end all Ills.
- The Lord* Five worldly strands has pleasure, mind makes six. [171]
By scouting pleasure comes the end of Ills,
—just this affords Release from worldly toils; [172]
—just this, I testify, ends mortal Ills.
- Hemavata* Who makes a crossing hence o'er Stream and Flood? [173]
Who braves the shoreless, bottomless abyss?
- The Lord*. Across the raging Flood in safety fares [174]
the virtuous, of comprehending mind,
serene, reflective, watchful evermore
Th' abyss engulfs not him who—quit of gust [175]
for pleasure, quit of trammels, freed from bonds—
has stifled hankerings for life on life
- Hemavata*. Mark, sirs, this mighty sage, [176]
—subtle, profound in lore,
stainless, detached from lusts
and dreams of life to come—
who treads the way divine
in full Deliverance
Mark, sirs, this mighty sage, [177]
—subtle, as 'peerless' hailed,
giver of lore, immune
from grip of lusts, this seer
who understandeth all
and treads the Noble Way
in full Deliverance

26. Sudditthaṃ vata no ajja suppbhātam suhuṭṭhitam [178]
yam addasāma Sambuddham oghatinṇam anāsavam.
27. Ime dasasatā yakkhā iddhumanto yasassino [179]
sabbe tam saranam yanti, tvam no Satthā anuttaro.
28. Te mayam vicarissāma gāmā gāmam nagā nagam, [180]
namassamānā Sambuddham, dhammassa ca sudhammatam.

10 ĀLAVAKASUTTA

Evam me sutam. Ekam समयam Bhagavā Ālavīyaṃ viharati Ālavakassa yakkhassa bhavane Atha kho Ālavako yakkho yena Bhagavā ten' upasamkamī, upasamkamitvā Bhagavantam etad avoca. Nikkhama, samanāti Sādh' āvuso ti Bhagavā nikkhami Pavisa, samanāti Sādh' āvuso ti Bhagavā pāvisi Dutiyam pi kho Ālavako yakkho Bhagavantam etad avoca. Nikkhama . . pāvisi Tatiyam pi kho Ālavako yakkho Bhagavantam etad avoca. Nikkhama . . pāvisi Catuttham pi kho Ālavako yakkho Bhagavantam etad avoca: Nikkhama, samanāti Na khvāhan tam, āvuso, nikkhamissāmi, yan te karanīyam, tam karohīti Pañhan tam, samana, pucchissāmi Sace me na vyākarissasi, cittam vā te khupissāmi, hadayam vā te phālessāmi, pādesu vā gahetvā pāra-Gangāya khupissāmīti.

Na khvāham tam, āvuso, passāmi sadevake loke, sabrahmake, sassamana-brāhmanīyā pajāya sadevamanussāya yo me cittam vā khipeyya, hadayam vā phāleyya, pādesu vā gahetvā pāra-Gangāya khipeyya Api ca tvam, āvuso, puccha yad ākankhasīti

Atha kho Ālavako yakkho Bhagavantam gāthāya ajjhabhāsī:

1. Kim sū 'dha vittam purisassa settham? [181]
Kim su sucinnam sukham āvahāti?
Kim su have sādutaram rasānam?
Kathamjīvim jīvitam āhu settham?
2. Saddh' idha vittam purisassa settham; [182]
dhammo sucinno sukham āvahāti,
saccam have sādutaram rasānam,
paññājīvim jīvitam āhu settham.
3. Katham su taratī ogham? Katham su taratī annavam? [183]
Katham su dukkham acceti? Katham su parisujjhatī?
4. Saddhāya taratī ogham, appamādena annavam; [184]
viriyena dukkham acceti, paññāya parisujjhatī

All the Sprites A gracious sight, a vision glorious,
has dawned on us, whose eyes have seen the Lord
of all Enlightenment, from Cankers purged,
who o'er the Flood has crossed triumphantly. [178]

We thousand Sprites, most potent, far-renowned,
with thee seek refuge, guide beyond compare! [179]

Village to village, hill to hill, we'll laud
the All-Enlighten'd and his matchless creed [180]

Sutta 10. The Woodland Sprite

Thus have I heard Once the Lord was staying at Ālavī in the domain of the Woodland Sprite Ālavaka, who came to the Lord saying.—Come out, anchorite!

Yes, sir, replied the Lord, as out he came

Get in again, anchorite, said the Sprite

Yes, sir, replied the Lord, as in he went

A second and a third time the same thing happened But when the Sprite ordered the Lord out for the fourth time, the Lord replied.—No, I will not come out for you, sir Do what you please

I will ask you a question, anchorite If you don't answer me, I will scare you out of your wits, or rive your heart, or fling you by the heels across the Ganges

Sir, in all the wide world of gods, Māras, and Brahmās, I see no one among anchorites and brahmīns, gods or men, who could do to me what you suggest However, sir, ask what you will

Hereon, the Sprite Ālavaka addressed the Lord in these stanzas:—

What forms a man's chief wealth? [181]

What leads men on to weal?

What taste excels the rest?

What life is deemed the best?

The Lord Faith forms a man's chief wealth;
the Doctrine leads to weal,
the sweetest taste is truth;
a life of wisdom's best [182]

Ālavaka How cross the Surge? How cross the raging Flood?
How shed besetting Ills? How cleanse the heart? [183]

The Lord The Surge is crossed by faith, the Flood by zeal,
Effort sheds Ills, and Insight cleanses hearts [184]

5. Kathaṃ su labhate paññam? Kathaṃ su vindate dhanam? [185]
 Kathaṃ su kittim pappotī? Kathaṃ mittāni ganthatī?
 Asmā lokā param lokam katham pecca na socatī?
6. Saddahāno arahatam dhammam nibbānapattiyā [186]
 sussūsā labhate paññam appamatto vicakkhano;
7. patirūpakārī dhuravā utthātā vindate dhanam; [187]
 saccena kittim pappotī, dadam mittāni ganthatī.
8. Yass' ete caturo dhammā saddhassa ghāramesino [188]
 —saccam, dhammo, dhiti, cāgo—, sa ve pecca na socatī.
- 9 Ingha aññe pi pucchassu puthū samanabrāhmane [189]
 yadī saccā damā cāgā khantiyā bhīyyo 'dha vijjatī.
- 10 Kathaṃ nu dāni puccheyyam puthū samanabrāhmane? [190]
 —So 'ham ajja pajānāmi yo attho samparāyiko
11. Atthāya vata me Buddhō vāsāy' Ālavim āgamā [191]
 —So 'ham ajja pajānāmi yattha dinnam mahapphalam
- 12 So aham vicarissāmi gāmā gāmam purā puram [192]
 namassamāno Sambuddham dhammassa ca sudhammatari.

11. VIJAYASUTTA

- 1 Caram vā yadī vā tittham, nisinnō udā vā sayam, [193]
 sammīñjetī pasāretī,—esā kāyassa mījanā.
- 2 Atthīnahārusamyutto tacamamsāvālepano [194]
 chavīyā kāyo paticchanno yathābhūtam na dissatī.
- 3 Antapīro udarapūro yakapelassa vatthino [195]
 hadayassa papphāsassa vakkassa pīhakassa ca
- 4 sīṃghānikāya khelassa sedassa ca medassa ca [196]
 lohītaṣṣa lasikāya pīttassa ca vasāya ca

Ālavaka How's Insight gained? And how are Riches found? [185]
 How comes renown? What knits affection's ties?
 How, after life on earth, shall sorrow cease?

The Lord. Insight is gained by trust that Arahats [186]
 hold saving doctrine; next, by diligent
 and close attention to their homilies;

he Riches finds whose life is in the right, [187]
 who bears his yoke with strenuous resolve
 Through truth there comes renown, affection's ties
 are knit by ready generosity

Equipped with truthfulness and Doctrine sound, [188]
 with stedfast heart and openhandedness,
 a man shall cease from sorrow after death.

Go ask of brahmins, ask of anchorites, [189]
 if aught on earth surpasses truthfulness,
 self-mastery, munificence, and ruth

Ālavaka Why should I ask them,—I who grasp to-day [190]
 wherein resides true welfare after life?

'Twas well for me there came to Ālavi [191]
 th' Enlighten'd Lord, since I have heard to-day
 where gifts bestowed ensure a harvest rich.

Village to village, town to town, I'll laud [192]
 the All-Enlighten'd and his matchless creed.

Sutta 11. Disillusion

If—walking, standing, sitting, lying-down— [193]
 a man draws in a limb or thrusts it forth,
 'tis but a movement of a mortal frame

Whilst knit by bones and sinews, plaster'd o'er [194]
 by flesh and tissues, and encased in skin,
 the body does not pass for what it is

Within, 'tis stuffed with entrails, liver, paunch, [195]
 with heart and bladder, kidneys, lungs, and spleen;

'tis stuffed with spittle, snot, and sweat, and blood, [196]
 joints' lubricating humours, bile, and fat,

5. Ath' assa navahī sotehi asucī savatī sabbadā [197]
—akkhīmhā akkhigūthako, kanṇamhā kannagūthako,
6. simghānikā ca nāsāto, mukheṇa vamat' ekadā [198]
pittam, semhañ ca vamatī, kāyamhā sedajallikā,
7. ath' assa susīram sīsam matthalungassa pūritam. [199]
subhato nam maññatī bālo avijjāya purakkhato.
8. Yadā ca so mato seti uddhumāto vinīlako [200]
apaviddho susānasmim, anapekhā honti ñātayo,
9. khādanti nam supānā ca sigālā ca, vakā kimī [201]
kākā gijjhā ca khādanti, ye c' aññe santi pānayo.
10. Sutvāna Buddhavacanam bhikkhu paññānavā idha, [202]
—so kho nam pariṇāti, yathābhūtañ hi passatī:
11. 'Yathā idam, tathā etam, yathā etam, tathā idam'; [203]
ajjhatañ ca bahiddhā ca kāye chandam virājaye
12. Chandarāgaviratto so bhikkhu paññānavā idha [204]
ajjhagā amatam santim nibbānapadam accutañ.
13. Dīpādako 'yam asuci duggandho parihīratī [205]
nānākuṇapaparipūro vissavanto tato tato.
14. Etādisena kāyena yo maññe unnametave [206]
param vā avajāneyya,—kim aññatra adassanā?

12 MUNISUTTA

1. Santhavāto bhayam jātam, nīketā jāyate rajo [207]
Anīketam asanthavam —etam ve munīdassanam.
2. Yo jātam ucchiṇṇa na ropayeyya, [208]
jāyantam assa nānuppavecche,
tam āhu ekam munīnam carantam.—
'Addakkhī so santipadam mahesi'
3. Samkhāya vatthūni pamāya bījam [209]
sineham assa nānuppavecche
Sa ve munī jātikhayantadassī
takkam pahāya na upeti samkham.

- and evermore from its nine apertures [197]
 nine several excretions issue forth,
 as eyes and ears, with nostrils, mouth, and skin,
 exude abroad their foul discharge of filth, [198]
 and brains fill up the hollow cranium [199]
 —‘A fine thing this!’ say fools, by error led
 But, when the livid bloated corpse is flung [200]
 out on the charnel-ground, his kin heed not,
 while jackals, dogs, wolves, vultures, crows, and worms, [201]
 with other living things, devour his flesh
 But th’ Almsman, here in Buddha’s teaching versed, [202]
 —he knows the body, sees its nature clear.
 So let the thought—‘this corpse was once as you, [203]
 and is as you will some day be’, dispel
 pride in the body from your heart and mind.
 For when such pride and passion pass away, [204]
 the Almsman, here in Buddha’s teaching versed,
 wins Deathless peace, Nirvāṇa’s changeless state.
 This noisome, two-legged body man parades, [205]
 —though inly putrid, though discharging filth.
 What is’t but blindness, for *that* body’s sake, [206]
 to plume one’s self or sneer at other men?

Sutta 12. The Sage

- From close association perils spring; [207]
 a home degrades Clear-eyed, the sage concludes
 to have no home, and no associates.
 When ancient growths are dead, [208]
 When no fresh growths arise,
 the lonely sage is hailed
 ‘a seer who peace beholds’
 Weigh causes, kill off germs, [209]
 before affection grows
 Proof then against rebirth,
 the sage is lost to ken

4. Aññāya sabbāni nivesanāni, [210]
 anikāmayam aññātaram pi tesam,
 sa ve munī vītagedho agiddho
 nâyūhatī,—pāragato hi hoti
5. Sabbābhūbhum sabbavidum sumedham [211]
 sabbesu dhammesu anūpalittam
 sabbañjaham tanhakkhaye vimuttam,
 —tam vāpi dhīrā ‘munim’ vedayanti
6. Paññābalam silavatūpapannam [212]
 samāhitaṃ jhānaratam satimam
 sangā pamuttam akhīlam anāsavam,
 —tam vāpi dhīrā ‘munim’ vedayanti.
7. Ekam carantam munim appamattam [213]
 nindāpasamsāsu avedhamānam,
 sīham va saddesu asantasantam,
 vātaṃ va jālamhi asajjamānam,
 padumam va toyena alippamānam,
 netāram aññesam anaññaneyyam,
 tam vāpi—pe—
8. Yo ogahane thambhor ivābhijāyati, [214]
 yasmim pare vācāpariyantam vadanti,
 taṃ vītārāgam susamāhūtindriyam,
 tam vāpi . .
9. Yo ve thitatto tasaraṃ va ujjum [215]
 jūgucchatī kammehi pāpakehi
 vīmamsamāno vīsamam samañ ca,
 tam vāpi . .
10. Yo samyatatto na karoti pāpam, [216]
 daharo ca majjho ca munī yatatto,
 arosaneyyo (so) na roseti kañci,
 tam vāpi . .
11. Yad aggato majjhato sesato vā [217]
 pindam labhetha paradattūpajīvī,
 nālan thutun no pi nipaccavādī,
 tam vāpi . .

Alive to errors all, [210]
 a prey to none, the Sage
 harbours no want, wants naught;
 —across the Flood is he.

The wise acclaim as 'Sage' [211]
 a conqueror all-wise,
 flawless of thought, without
 one tie or craving, Freed;

—the thinker wise and good, [212]
 thought's watchful votary,
 released from ties, and quit
 of crassness, Canker-free;

—the Sage who walks aloof, [213]
 unmoved by praise or blame,
 whom (lion-like) no sounds
 dismay, whom (like the wind)
 no nets enmesh, who (like
 the lotus) sheds whate'er
 would tarnish him,—the guide
 of others, led by none;

—tranquil, sense-disciplined, [214]
 still imperturbable
 (no matter what men say)
 as is a timber-balk;

—who loathes depravity, [215]
 as, shuttle-wise, he moves
 onward 'twixt right and wrong,

—the Sage, by self-restraint [216]
 through youth and manhood kept
 from wrong, who angers none
 nor ever anger feels,

—who, careless if his dole [217]
 from top or bottom comes,
 carps not at what he gets,
 nor meagre thanks returns,

12. Munim carantam viratam methunasmā,
yo yobbane na upanibajjhate kvaci,
madappamādā viratam vip̐pamuttam̐,
tam vāpī . . . [218]
13. Aññāya lokam paramatthadassim,
ogham samuddam atitariya tādīm,
tam chinnagantham asitam anāsavaṃ,
tam vāpī dhīrā 'munim' vedayanti. [219]
-
14. Asamā ubho dūravihāravuttino:
gihī dāraposī, amamo ca subbato. [220]
Parapānarodhāya gihī asamyato;
nīccam munī rakkhati pāṇīne yato.
15. Sikhī yathā nīlagīvo vihangamo [221]
hamsassa nōpeti javam kudācanaṃ,
evam gihī nānukaroti bhikkhuno
munino vivittassa vanamhi jhāyato ti.

Uragavaggo pathamo

—the Sage who chastely lives,
unsnared by youthful charms,
who ne'er gives way to drink
or riotous excess,

[218]

—who comprehends the world,
who sees the supreme good
who, safe across the Flood,
has burst his chains and now
no ties nor Cankers knows,
—him wise men hail as 'Sage'.

[219]

Unlike and wide apart they stand
in mode of life and livelihood,
—the layman with a house and home,
and virtue's upright, selfless son
Heedless, the layman kills and slays; ~
heedful, the Sage shields life from harm.

[220]

For all its crest and neck so blue
the peacock ne'er can match in flight
the swan, nor layman emulate
an Almsman, when in lonesome wilds
the Sage is plunged in Reverie.

[221]

End of the Snake Book

II. CŪLAVAGGA

I. RATANASUTTA

1. Yānīdha bhūtāni samāgatāni [222]
 bhum māni vā yāni va antalikkhe,
 sabbe va bhūtā sumanā bhavantu,
 atho pi sakkacca sunantu bhāsitam
2. Tasmā hi bhūtā nisāmetha sabbe [223]
 mettam karotha mānusiya pajāya
 divā ca ratto ca haranti ye balim.
 Tasmā hi ne rakkhatha appamattā

- 3 Yam kiñci vīttam idha vā huraṃ vā [224]
 saggesu vā yam ratanam paṇītaṃ,
 na no samam atthi tathāgatena.
 Idam pi Buddhhe ratanam paṇītaṃ
 Etena saccena suvatthi hotu!
- 4 Khayam virāgam amatam paṇītaṃ [225]
 yad ajjhagā Sakyamunī samāhito,
 na tena Dhammena sam' atthi kiñci
 Idam pi Dhamme ratanam paṇītaṃ
 Etena saccena suvatthi hotu!
- 5 Yam Buddhasettho parivannayī sucim [226]
 ('samādhim ānantarikañ' ñam āhu),
 samādhinā tena samo na vijjati
 Idam pi Dhamme ratanam paṇītaṃ.
 Etena saccena suvatthi hotu!
- 6 Ye puggalā attha satam pasatthā [227]
 (cattāri etāni yugāni honti),
 te dakkhineyyā Sugatassa sāvakā;
 etesu dinnāni mahapphalāni
 Idam pi Saṃghe ratanam paṇītaṃ,
 Etena saccena suvatthi hotu!

II. THE SHORT BOOK

Sutta 1. The Three Gems

May denizens of earth
and sky assembled here, [222]
may beings all, rejoice
and hearken unto me.

List, beings all, and show [223]
goodwill to men, who bring
oblations night and day.
So shield mankind from harm.

No wealth in earth or skies, [224]
no gem divine, can vie
with Him who found the Truth
This gem the Buddha holds;
—and may that truth bless all!

The perfect Peace He preached [225]
—our Sage's Deathless Peace—
can find no match elsewhere
This gem the Doctrine holds;
—and may that truth bless all!

'Rapt contemplation's meed', [226]
which matchless Buddha praised,
can find no match elsewhere.
This gem the Doctrine holds;
—and may that truth bless all!

His faithful followers, [227]
Conversion's eightfold ranks
(four Paths, four Fruits, in all),
deserve oblations; gifts
to them yield rich returns
This gem the Order holds,
—and may that truth bless all!

7. Ye suppayuttā manasā dalhena [228]
 nikkāmino Gotamasāsanamhi,
 te pattipattā amatam vigayha,
 laddhā mudhā nibbutim bhuñjamānā.
 Idam pi Samghe ratanam panītam.
 Etena saccena suvatthi hotu!
8. Yath' Indakhīlo pathavim sito siyā [229]
 catubbhū vātehi asampakampiyo,
 tathūpamam sappurisaṃ vadāmi,
 yo ariyasaccāni avecca passati.
 Idam pi Samghe ratanam panītam.
 Etena saccena suvatthi hotu!
9. Ye ariyasaccāni vibhāvayanti [230]
 gambhīrapaññena sudesitāni,
 kiñcāpi te honti bhusappamattā,
 na te bhavaṃ atthamaṃ ādiyanti.
 Idam pi Samghe ratanam panītam.
 Etena saccena suvatthi hotu!
10. Sahā v' assa dassanasampadāya, [231]
 tayas su dhammā jahitā bhavanti:—
 sakkāyaditthi vicikicchitaṃ ca
 silabbataṃ vāpi yad atthi kiñci;
 catūh' apāyehi ca vipkamutto
 cha cābhūthānāni abhabbo kātum.
 Idam pi Samghe ratanam panītam.
 Etena saccena suvatthi hotu!
11. Kiñcāpi so kammaṃ karoti pāpakaṃ [232]
 kāyena vācā uda cetasā vā,
 abhabbo so tassa paṭicchādāya;
 —abhabbatā ditthapadassa vuttā.
 Idam pi Samghe ratanam panītam.
 Etena saccena suvatthi hotu!
12. Vanappagumbe yathā phusitagge [233]
 gūmānamāse pathamasmiṃ gūmhe,
 tathūpamaṃ Dhammavaram adesayi
 nibbānagāmiṃ parama-m-hitāya
 Idam pi Buddhē ratanam panītam.
 Etena saccena suvatthi hotu!

And they whose stedfast hearts,
by lusts unswayed, are set
on Gotama's behests,
—these win their goal; these taste
a bliss right cheaply earned
This gem the Order holds,
—and may that truth bless all!

[228]

As Indra's deep-sunk balk
defies all winds that blow,
so stedfast stand the good
who grasp the Noble Truths.
This gem the Order holds,
—and may that truth bless all!

[229]

All who absorb those Truths
which our deep thinker preached,
though they backslide, shall see
not more than seven births.
This gem the Order holds,
—and may that truth bless all!

[230]

And when full vision comes,
three outlooks pass away.—
doubt, personality,
and ritual Thus freed
from dread of hell and doom,
man cannot perpetrate
the six dire, deadly sins
This gem the Order holds;
—and may that truth bless all!

[231]

And if one should transgress
in word or deed or thought,
he cannot cloke his fault,
since he has 'seen the light'.
This gem the Order holds,
—and may that truth bless all!

[232]

As when in spring the brake
is gay with flow'r and leaf,
this best of gospels lights
the way Nirvāna-ward
This gem the Buddha holds;
—and may that truth bless all!

[233]

- 13 Varo varaññū varado varāharo [234]
 anuttaro Dhammavaram adesayī.
 Idam pi Buddhē ratanam paṇītaṃ.
 Etena saccena suvatthi hotu!
14. 'Khīnam purāṇaṃ, navam na 'tthi sambhavam', [235]
 virattacittā āyatike bhavasmim
 te khīnabijā avirūlhi chandā
 nibbantī dhīrā yathāyam padīpo
 Idam pi Saṃghe ratanam paṇītaṃ
 Etena saccena suvatthi hotu!
-
15. Yānīdha bhūtāni samāgatāni [236]
 bhum māni vā yāni va antalikkhe,
 tathāgatam devamanussapūjitaṃ
 Buddham namassāma; suvatthi hotu!
- 16 Yānīdha bhūtāni samāgatāni [237]
 bhum māni vā yāni va antalikkhe,
 tathāgatam devamanussapūjitaṃ
 Dhammam namassāma; suvatthi hotu!
17. Yānīdha bhūtāni samāgatāni [238]
 bhum māni vā yāni va antalikkhe,
 tathāgatam devamanussapūjitaṃ
 Saṃgham namassāma, suvatthi hotu!

2 ĀMAGANDHASUTTA

- 1 Sāmākacingulakacīnakāni [239]
 pattapphalam mūlapphalam gavippphalaṃ
 dhammena laddhaṃ sata-m-asamānā
 na kāmakāmā alikam bhananti
- 2 Yad asamāno sukatam sunīttitaṃ [240]
 parehi dinnam payatam paṇītaṃ
 sālīnam annam paribhuñjamāno,
 so bhuñjati, Kassapa, āmagandhaṃ.

He is—He knows—He gives—
the best, His Doctrine's best
This gem the Buddha holds,
—and may that truth bless all!

[234]

'The old is dead, no fresh
growths rise', cry saints, who, quit
of germs and hopes, reject
all life to come and pass
away like lamps unfed
This gem the Order holds,
—and may that truth bless all!

[235]

Praise, denizens of earth
and skies, praise, beings all,
the Buddha, dear to gods
and men,—who brings the Truth;
—and may a blessing come!

[236]

Praise, denizens of earth
and skies, praise, beings all,
the Doctrine, dear to gods
and men,—which brings the Truth,
—and may a blessing come!

[237]

Praise, denizens of earth
and skies, praise, beings all,
the Order, dear to gods
and men,—which brings the Truth
—and may a blessing come!

[238]

Sutta 2. Carrion

A brahmun The millet-grain, palm-nuts,
pulse, bulbs, and wilding shoots,
—this diet, rightly got,
ne'er prompts the good to lie.

[239]

'Tis eating carrion
to touch a host's rich fare,
well-dressed and delicate!

[240]

3. 'Na āmagandho mama kappatīti' [241]
 icc-eva tvam bhāsasi, Brahmabandhu,
 sālīnam annam paribhuñjamāno
 sakuntamaṁsehi susamkhatehi
 Pucchāmi tam, Kassapa, etam atthaṁ:
 Kathappakāro tava āmagandho?
4. Pānātipāto vadhachedabandhanaṁ [242]
 theyyaṁ musāvādo nīkatī vañcanāni ca
 ajjhenakujjam paradārasevanā,
 —es' āmagandho, na hi mamsabhojanaṁ
5. Ye idha kāmesu asamyatā janā [243]
 rasesu giddhā asucīkamissitā
 natthikadīṭhī vīsamā durannayā,
 —es' āmagandho, na hi mamsabhojanam
6. Ye lūkhasā dārunā pitthimaṁsīkā [244]
 mittadduno nikkarunātimānino
 adānasīlā, na ca denti kassaci,
 —es' āmagandho—pe—
7. Kodho mado thambho paccupatthāpanā [245]
 māyā usuyyā bhassasamussayo ca
 mānātimāno ca asabbhi santhavo,
 —es' āmagandho
8. Ye pāpasīlā inaghātasūcakā [246]
 vohārakūtā idha pātirūpikā
 narādhamā ye 'dha karonti kibbisam,
 —es' āmagandho
9. Ye idha pānesu asamyatā janā [247]
 paresam ādāya vihesam uyyutā
 dussīlaluddā pharusā anādarā,
 —es' āmagandho . . .
10. Etesu giddhā, viruddhātipātino [248]
 nīcc' uyyutā pecca tamaṁ vajanti ye,
 patanti sattā nirayaṁ avamsirā,
 —es' āmagandho

Though you (a brahmin¹) say
 you touch no carrion,
 you eat choice dishes made
 with flesh of birds—I ask
 what you term 'carrion'

[241]

Kassapa Killing and maiming, stripes,
 (*a former Buddha*). bonds, theft, lies, fraud, deceit,
 adultery,—not meats,
 but these, are carrion

[242]

Pursuit of pleasure, lust
 for guzzling, life unclean,
 blatant dissent,—not meats,
 but these, are carrion

[243]

Backbiting, cruelty,
 betrayals, ruthless pride,
 mean stinginess,—not meats,
 but these, are carrion

[244]

Anger, conceit, revolt,
 guile, envy, bluster, pride,
 low company,—not meats,
 but these, are carrion

[245]

Base living, slander, fraud,
 cheating, the trickster's wiles,
 foul infamies,—not meats,
 but these, are carrion

[246]

The lust to kill and hurt
 and rob, the evil trade
 of hunters fierce,—not meats,
 but these, are carrion.

[247]

This rage to slay and steal,
 these crimes, are fraught with doom
 and end in hell,—not meats,
 but these, are carrion

[248]

11. Na macchamamsam nânāsakattaṃ,
 na naggiyaṃ mundaḍḍiyaṃ jatājaḷlaṃ
 kharāḍḍināni vā,
 nāggihuttass' upasevanā va yā,
 ye vā pi loke amarā bahū tapā,
 mantāhuti yañña-m-utūpasevanā
 sodhenti maccam avitinnakankham.

[249]

12. Sotesu gutto vijitindriyo care
 dhamme thito ajjavamaddave rato
 sangāṭigo sabbadukkhappahīno
 na lippati ditthasutesu dhīro.

[250]

13. Icc' etam attham Bhagavā punappunaṃ
 akkhāsī, taṃ vedayi mantapāragū
 Citrāhi gāthāhi Munī-ppakāsaya
 nirāmagandho asito durannayo.

[251]

14. Sutvāna Buddhassa subhāsitaṃ padam
 nirāmagandham sabbadukkhāpanūdanam,
 nīcamano vandi Tathāgatassa;
 tatth' eva pabbajjam arocayittha.

[252]

3 HIRISUTTA

1. Hirin tarantaṃ vijigucchamaṇaṃ,
 'sakhāham asmi' iti bhāsamaṇaṃ,
 sayhāni kammaṇi anādiyaṇtaṃ,
 'N' eso mamaṇ' ti iti nam vijañña

[253]

2. Ananvayaṃ piyaṃ vācam yo mittesu pakubbati,
 'Akarontaṃ bhāsamaṇaṃ' pariṇānanti paṇḍitā.

[254]

No abstinence from meat
and fish, no nudity,
no top-knots, shaven crowns,
no grime or garb of pelt,
no cult of sacred fire,
no stark austerities
to purchase future bliss,
no runes, burnt-off'rings, rites,
—can cleanse the man who doubts.

[249]

Control thy senses, rule
thy powers, hold to Truth,
be kind. The saint who leaves
all ties and vanquishes
all Ills, is stained by naught
he either sees or hears

[250]

What thus the Lord set forth,
the brahmin realized,
as, verse by verse, he heard
th' unswerving mystic Sage,
all 'carrion' above.

[251]

Hearing the Buddha preach
these lofty, saving truths,
denouncing 'carrion'
and sweeping Ills away,
the brahmin meekly knelt
and asked to be enrolled
an Almsman then and there.

[252]

Sutta 3. Loyalty

Renounce dishonest men
who flout their plighted word
and, though they pose as friends,
perform not what they might

[253]

When glozing protestations end in naught,
then sage observers style it 'words, not deeds'

[254]

3. Na so mitto yo sadā appamatto [255]
 bhedāsamkī randham evānupassī;
 yasmim ca seti urasīva putto,
 sa ve mitto yo parehi abhejjo.

- 4 Pāmujjakaranam thānam pasamsāvahanam sukham [256]
 phalānisamso bhāveti vahanto porisam dhuram.

- 5 Pavivekarasam pītvā rasam upasamassa ca [257]
 niddaro hoti nippāpo dhammapītirasam pivam

4 MAHĀMANGALASUTTA

Evam me sutam Ekam samayam Bhagavā Sāvattṭhiyam viharatī Jetavane
 Anāthapīṇḍikassa ārāme Atha kho aññatarā devatā abhikkantāya rattiyā
 abhikkantavannā kevalakappam Jetavanam obhāsetvā yena Bhagavā ten'
 upasamkamī, upasamkamitvā Bhagavantam abhivādetvā ekamantam atthāsī
 Ekamantaṃ thitā kho sā devatā Bhagavantam gāthāya ajjhabhāsī:—

1. Bahū devā manussā ca mangalāni acintayum, [258]
 ākankhamānā sotthānam —brūhi mangalam uttamam
-
- 2 Asevanā ca bālānaṃ, paṇḍitānaṃ ca sevanā, [259]
 pūjā ca pūjanīyānam,—etam mangalam uttamam.
- 3 Patirūpadesavāso ca, pubbe ca katapuññatā, [260]
 attasammāpaṇidhi ca;—etam mangalam uttamam
- 4 Bāhusaccaṃ ca sippaṃ ca vinayo ca susikkhito [261]
 subhāsītā ca yā vacā,—etam mangalam uttamam
- 5 Mātāpitu upatthānam, puttadārassa sangaho, [262]
 anākulā ca kammantā,—etam mangalam uttamaṃ.
- 6 Dānaṃ ca dhammacariyā ca, ñātakānaṃ ca sangaho, [263]
 anavajjāni kammāni,—etam mangalam uttamam
- 7 Ārati viratī pāpā majjapānā ca saṃyamo, [264]
 appamādo ca dhammesu,—etam mangalam uttamam.

No friend is he whose eye
 is ever on the watch
 to spy shortcomings out,
 —against a future breach.
 But if you rest secure,
 like babe on mother's breast,
 you have a friend indeed,
 whom none can rob you of.

Whoso, while shouldering man's common lot,
 has reaped a harvest blest, accomplishes
 a happy life and well-earned meed of praise. [256]

But he who, in aloofness, tastes true Peace,
 puts haunting dread away, and wickedness,
 and quaffs those draughts of bliss the Doctrine gives. [257]

Sutta 4. The Boon of Boons

Thus have I heard Once while the Lord was staying at Sāvattthī in Jeta's grove in Anāthapindika's pleasaunce, a certain deity of surpassing beauty illumined the whole grove as night was on the wane, and, coming to the Lord, stood to one side after meet salutations, addressing the Lord in the following stanzas —

In quest of weal, full many gods and men
 have ponder'd over fortune's choicest boons. [258]
 Tell me, I pray, what boon stands out supreme

The Lord. 'Tis shunning fools, consorting with the wise,
 and heartfelt worship of the worshipful; [259]

'tis life in scenes befitting spent, a past
 of garner'd goodness, aspiration high; [260]

'tis lore profound and skill, obedience
 to rules prescribed, and well-weighed utterance; [261]

'tis ministry to parents, tender care
 for wife and child, an undistracting trade; [262]

'tis largesse, pious living, tender care
 for kith and kin, conduct beyond reproach; [263]

'tis shunning and eschewing wickedness,
 forswearing drink, keeping right states of mind, [264]

8. Gāravo ca nivāto ca santutthī ca kataññutā [265]
kālena dhammasavanam,—etam mangalam uttamam
- 9 Khantī ca sovacassatā samanānañ ca dassanam [266]
kālena dhammasācchā,—etam mangalam uttamam.
10. Tapo ca brahmacariyā ca, ariyasaccāna' dassanam, [267]
nibbānasacchikiriya ca,—etam mangalam uttamam
- 11 Phutthassa lokadhammehi cittam yassa na kampati [268]
asokam virajam khemam,—etam mangalam uttamam.
12. Etādisāni katvāna sabbattha-m-aparājita [269]
sabbattha sotthim gacchanti;—tam tesam mangalam uttamam.

5 SŪCĪLOMASUTTA

Evam me sutam Ekam samayam Bhagavā Gayāyam viharati Tamkita-
mañce Sūcilomassa yakkhassa bhavane Tena kho pana samayena Kharo ca
yakkho Sūcilomo ca yakkho Bhagavato avidūre atikkamanti Atha kho
Kharo yakkho Sūcilomam yakkham etad avoca Eso samano ti

N' eso samano; samanako eso. Yāva jānāmi yadi vā so samano yadi vā
samanako ti

Atha kho Sūcilomo yakkho yena Bhagavā ten' upasāmkami, upasamkamitvā
Bhagavato kāyam upanāmesi Atha kho Bhagavā kāyam apanāmesi Atha kho
Sūcilomo yakkho Bhagavantam etad avoca Bhāyasā mam, samanāti

Na khvāhan tam, āvuso, bhāyāmi, api ca kho te samphasso pāpako ti

Pañham tam, samana, pucchissāmi Sace me na vyākarissasi, cittam vā te
khipissāmi, hadayam vā te phālessāmi, pādesu vā gahetvā pāra-Gangāya
khipissāmīti

Na khvāhan tam, āvuso, passāmi sadevake loke samārake sabrahmake
sassamanabrāhmaṇiṇyā pajāya sadevamanussāya yo me cittaṃ vā khipeyya,
hadayam vā phāleyya, pādesu vā gahetvā pāra-Gangāya khipeyya. Api ca
tvam, āvuso, puccha yad ākankhasīti.

Atha kho Sūcilomo yakkho Bhagavantam gāthāya ajjhabhāsī —

1. Rāgo ca doso ca kutonidānā? [270]
Aratī ratī lomahamso kutojā?
Kuto samutthāya mano vitakkā,
kumārakā vammam iv', ossajanti?
2. 'Rāgo ca doso ca itonidānā; [271]
aratī ratī lomahamso itojā,
ito samutthāya mano vitakkā,
kumārakā vammam iv', ossajanti

'tis rev'rent awe, content, prompt gratitude, [265]
and due attendance when the Doctrine's preached;

'tis patience, courtesy, the company [266]
of Almsmen, timely talks on gospel truth;

'tis strict austerity, a holy life, [267]
the Noble Truths seen clear, Nirvāna won;

a heart untouched by wordly things, a heart [268]
from sorrow freed, th' unspotted heart at Peace

—To them who live that life, defeat ne'er comes, [269]
but always weal,—this 'boon of boons' is theirs!

Sutta 5. Inward Growths

Thus have I heard Once, while the Lord was staying at Gayā near Stone-Couch in the domain of the sprite Sūciloma, the sprites Khara and Sūciloma were passing close by the Lord

That's an anchorite, said Khara

No, it is not, answered Sūciloma,—though he looks anchoritish. Wait till I make sure whether he is a real anchorite or only looks like one

Accordingly, the sprite, with bristles like needles, went and brushed up against the Lord,—who drew back

You're afraid of me, anchorite, said the sprite.

No, said the Lord, I am not afraid of you; but contact with you is unpleasant

I will ask you a question, anchorite, if you do not answer it, I'll scare you out of your wits, or rive your heart, or fling you by the heels across the Ganges

Sir, replied the Lord, in all the wide world of gods, Māras, and Brahmās, I see no one among anchorites and brahmins, gods or men, who could do to me what you suggest However, sir, ask what you will

Hereupon, the sprite Sūciloma addressed the Lord in these stanzas.—

Whence spring ill-will and lusts? [270]
Whence likes, dislikes, and dread?
Whence thoughts which plague the mind
as boys a captive crow?

The Lord 'Self' breeds ill-will and lusts, [271]
dislikes and likes and dread,
and thoughts which plague the mind
as boys a captive crow

3. Snehajā attasambhūtā nigrodhassêva khandhajā, [272]
puthū visattā kāmesu māluvā va vitatā vane.

4. Ye nam pajānanti yatonidānam, [273]
te nam vinodenti (sunohi yakkha!);
te duttaram ogham imam taranti
atiṇṇapubbam apunabbhavāya

6. DHAMMACARIYASUTTA

1. Dhammacariyam brahmacariyam, etad āhu vasuttamam. [274]
Pabbajito pi ce hoti agārasmā anagāriyam,
- 2 so ce mukharajātiko vihesābhīrato mago, [275]
jīvitān tassa pāpiyo, rajam vadḍhetti attano
- 3 Kalahābhīrato bhikkhu mohadhammena āvato [276]
akkhātā pi na jānāti Dhammam Buddhena desitam
4. Vihesam bhāvitattānam aviṇṇaya purakkhato [277]
saṁkilesam na jānāti maggam nirayagāminam.
5. Vinīpātā samāpanno, gabbhā gabbham, tamā tamam, [278]
sa ve tādīsako bhikkhu pecca dukkham nigacchati
- 6 Gūthakūpo yathā assa sampunno ganavassiko, [279]
yo evarūpo assa, dubbisodho hi sangano.
7. Yam evarūpam jānātha, bhikkhavo, gehanissitam [280]
pāpiccham pāpasamkappam pāpa-ācāragocaram,
- 8 sabbe samaggā hutvāna abhinibbijjāyātha naṁ, [281]
kārandavam niddhamatha, kasambum apakassatha;
- 9 tato palāpe vāhetha assamane samanamānīne, [282]
niddhamitvāna pāpicche pāpa-ācāragocare,
- 10 suddhā suddhehi samvāsam kappayavho patissatā; [283]
tato samaggā nipakā dukkhass' antam karissatha.

Like banyan saplings, these are inward growths
by 'Self' begotten, craving's progeny,
which spread abroad a tangled growth of lusts,
like creepers rank that overgrow the woods.

[272]

All such as know their source,
dispel the brood (give ear!)
and cross life's Flood at last,
to know rebirth no more.

[273]

Sutta 6. The Good Life

The good, the holy life is hailed 'supreme'!
Though one goes forth from home to homelessness,

[274]

but shows himself harsh-tongued, and brutishly
delights to harry others, then his life
is evil and he waxes fouler still.

[275]

The wrangling Almsman, in blank folly pent,
misses the Doctrine which the Buddha preached.

[276]

By ignorance impelled to harry saints,
he fails to see his guilt leads straight to hell.

[277]

Passed now to doom—to birth on birth always,
darkness succeeding darkness—, this life o'er
that Almsman goes to dree his weird of woe.

[278]

E'en as a jakes chock-full through years of use,
that man would be,—since guilt is hard to cleanse.

[279]

Almsmen, if such a parasite ye find,
of evil wants and aims, of evil life,

[280]

let all with one accord him shun, as chaff
him winnow out, as refuse cast away.

[281]

So, cart away, like empty husks, those frauds
who pose as Almsmen, being vile at heart

[282]

Be pure, and only with the pure consort;
and ye, in concord sage, shall end all Ills

[283]

7 BRĀHMANADHAMMIKASUTTA

Evam me sutam. Ekam samayam Bhagavā Sāvattṭhiyam viharati Jetavane Anāthapindikassa ārāme Atha kho sambahulā Kosalakā brāhmanamahāsālā jinnā vuddhā mahallakā addhagatā vayo anuppattā yena Bhagavā ten' upasamkamim̐su, upasamkamitvā Bhagavatā saddhim sammodim̐su, sammodaniyam katham sārāṇiyam vītisāretvā ekamantam nisīdim̐su. Ekamantam nisinnā kho te brāhmanamahāsālā Bhagavantam etad avocum: Sandissanti nu kho, bho Gotama, etarahi brāhmanā porāṇānam brāhmaṇānam brāhmaṇadhamme ti?

Na kho, brāhmaṇā, sandissanti etarahi brāhmanā porāṇānam brāhmaṇānam brāhmaṇadhamme ti.

Sādhū no bhavam Gotamo porāṇānam brāhmaṇānam brāhmaṇadhammam bhāsatu, sace bho Gotamassa agarūti.

Tena hi, brāhmanā, sunātha sādḥukam manasikarotha, bhāsissāmīti.

Evam bho ti kho te brāhmanamahāsālā Bhagavato paccassosum. Bhagavā etad avoca —

- 1 Isayo pubbakā āsum samyatattā tapassino, [284]
pañca kāmagune hitvā atta-d-attham acārisum
- 2 Na pasū brāhmanān' āsum, na hiraññam, na dhāṇiyam; [285]
sajjhāyadhanadhaññāsum, brahmam nidhim apālayum.
- 3 Yam tesam pakataṃ āsi dvārabhattam upatthitam [286]
saddhāpakatam esānam dātave tad amaññisum
- 4 Nānārattehi vatthehi sayaneh' āvasatthehi ca [287]
phutā janapadā ratthā te namassim̐su brāhmane.
- 5 Avajjhā brāhmanā āsum ajeyyā dhammarakkhitā; [288]
na ne koci nivāresi kuladvāresu sabbaso.
- 6 Atthacattārīsam vassāni komārabrahmacariyam carim̐su te; [289]
vijjācaranapariyitthim acarum brāhmanā pure.
- 7 Na brāhmanā aññam agamum, na pi bhariyaṃ kinim̐su te; [290]
sampiyen' eva samvāsam sangantvā samarocayum.
8. Aññatra tamhā samayā utuveramanim pati [291]
antarā methunaṃ dhammam nāssu gacchanti brāhmaṇā

Sutta 7. Brahminism's Golden Age

Thus have I heard Once while the Lord was staying at Sāvattthī in Jeta's grove in Anāthapīṇḍika's pleasaunce, there came to him a number of Kosalan brahmins of great wealth—broken and old, aged and stricken in years, drawing to their life's close—who, after courteous salutations, took their seats to one side, saying Are the brahmins of to-day in accord, Gotama, with the brahminic outlook of the brahmins of old?

No, brahmins, they are not

If it is agreeable to you, sir, please tell us what was the brahminic outlook of the brahmins of old

Give ear then and hearken, I will tell you.

Certainly, sir, answered they in assent.

The Lord began —

In self-control and strict austerity [284]
the ancient sages dwelt, the fivefold strands
of pleasure they renounced, themselves to save.

No herds had brahmins then, no gold or pelf; [285]
their wealth was holy lore and holy life.

They deemed the common scraps outside folks' doors [286]
to be faith's offering for brahmin needs

The rich of country sides and realms at large [287]
great court and homage to these brahmins paid
with garments dyed and couches and abodes.

Inviolable, invincible were they, [288]
shielded from harm by holiness of life;
and on a brahmin no man closed his doors.

For eight and forty years as celibates [289]
the early brahmins lived, in quest devout
of ken and vision and of holy life.

For wives these brahmins sought no other caste, [290]
and never purchased brides; 'twas their delight
to pass their wedded lives in bonds of love

'Twas only when a period was o'er, [291]
that brahmins knew their wives,—and not between

9. Brahmacariyañ ca sīlañ ca ajjavam maddavam tapam
soraccam avihimsañ ca khantiñ cāpi avannayum. [292]
10. Yo nesam paramo āsī brahmā dalhaparakkamo,
sa vāpi methunam dhammam supinante pi nāgamā [293]
11. Tassa vattam anusikkhantā idh' eke viññujātikā
brahmacariyañ ca sīlañ ca khantiñ cāpi avannayum [294]
12. Tandulam sayanañ vattham sappitelañ ca yāciya
dhammena samudānetvā tato yaññam akappayum;
upatthitasmim yaññasmim nāssu gāvo hanimsu te. [295]
13. 'Yathā mātā pitā bhātā aññe vāpi ca ñātakā,
gāvo no paramā mittā, yāsu jāyanti osadhā, [296]
14. annadā baladā c' etā vannadā sukhadā tathā,'
—etam atthavasam ñatvā nāssu gāvo hanimsu te. [297]
15. Sukhumālā mahākāyā vannaunto yasassino
brāhmaṇā sehi dhammehi kiccākkiccesu ussukā,
yāva loke avattimsu sukham edhittha ayam pajā. [298]
16. Tesam āsī vipallāso Dīsvāna anuto anum
rājino ca viyākāram, nariyo ca samalankatā, [299]
17. rathe c' ājaññasamyutte sukate, cittasibbane,
nivesane, nivese ca vibhatte bhāgaso mite, [300]
18. gomandalaparibbūlham, nārivaraganāyutam,
ulāram mānusam bhogam abhiyjhāyimsu brāhmaṇā [301]
19. Te tattha mante ganthetvā Okkākam tad' upāgamum.
—Pahūtaḍḍhanadhañño sī;
yajassu, bahu te vittam; yajassu, bahu te dhanam! [302]
20. Tato ca rājā samyatto brāhmaṇehi rathesabho,
assamedham purisamedham sammāpāsam
vājapeyyam niraggalañ,—
ete yāge yajitvāna brāhmaṇānañ adā dhanam, [303]
21. —gāvo, sayanañ ca, vatthañ ca, nariyo ca samalankatā,
rathe c' ājaññasamyutte sukate, cittasibbane, [304]
22. nivesanāni rammāni suvibhattāni bhāgaso
nānādhaññassa pūretvā brāhmaṇānañ adā dhanam [305]

Brahmins prized holy living, rectitude, [292]
 meek kindly gentleness, austerities,
 patient forbearance, tender mercy, futh.

The pattern brahmin—steadfast, resolute— [293]
 not e'en in dreams had carnal intercourse.

By his example, wisdom's sons were brought [294]
 to prize forbearance, virtue, holy life

They asked but rice, beds, garments, ghee, and oil; [295]
 and with such gifts they made their offerings,
 —no cows were slaughter'd for their sacrifice.

Holding that cows,—like parents, brothers, kin— [296]
 were their best friends, the source of healthful things,

of food, well-being, goodliness, and strength, [297]
 —grateful for this, they never slaughter'd cows.

Tall, goodly, debonair, and famous men [298]
 were brahmins then, inspired by zeal to grow
 to their own standards high of right and wrong;
 and, while these lived on earth, mankind fared well.

Then came corruption Bit by bit, they saw [299]
 the monarch's splendour, women richly dight,

steeds yoked to chariots, gay coverlets, [300]
 stately abodes, and chamber'd palaces,

girt round with crowded byres, and graced with troops [301]
 of women fair to view,—vast mundane wealth
 those brahmins saw, and, seeing, coveted.

Thereon, they framed these verses and they sought [302]
 Okkāka,—'King', said they, 'abounding wealth
 is thine and substance, offer sacrifice!
 great store, great wealth hast thou, make sacrifice!'

Thereon the king, that doughty charioteer, [303]
 won o'er by brahmins, offered sacrifice
 of horses, human victims, and the rest,
 and, at the close, to brahmins largesse gave

of kine, beds, garments, women richly dight, [304]
 ✓ steeds yoked to chariots, gay coverlets,

stately abodes, and chambered palaces, [305]
 filled full of gear.—The king this largesse gave.

23. Te ca tattha dhanam laddhā sannidhim samarocayum; [306]
tesam icchāvatinnānam bhīyyo tanhā pavaḍḍhatha.
Te tattha mante ganthetvā Okkākam puna-m-upāgamum:
- 24 'Yathā āpo ca pathavī ca hiraññadhanadhāniyam, [307]
evam gāvo manussānaṃ, parikkhāro so hi pāṇiṇaṃ.
Yajassu, bahu te vittaṃ; yajassu, bahu te dhanam!
- 25 'Tato ca rājā samyatto brāhmaṇehi rathesabho [308]
'nekā satasahassīyo gāvo yaññe aghātayi.
- 26 Na pādā na visānena nāssu himsanti kenaci [309]
gāvo elakasamānā soratā kumbhadūhanā,
—tā visāne gahetvāna rājā satthen' aghātayi.
- 27 Tato ca devā pitaro Indo asura-rakkhasā [310]
'Adhammo' itī pakkandum yam satthaṃ nīpatī gave
28. Tayo rogā pure āsum—icchā, anasanañ, jarā; [311]
pasūnañ ca samārambhā aṭṭhānavutī-m-āgamum
- 29 Eso adhammo daṇḍānam okkanto purāno ahū, [312]
adūsikāyo haññanti, dhammā dhamsenti yājakaṃ,
30. —evam eso anudhammo porāno viññugarahito; [313]
yattha edisakaṃ passatī, yājakaṃ garahatī jano.
31. Evam dhamme viyāpanne vibhinnā sudda-vessikā, [314]
puthu vibhinnā khattiyā, patī' bhariyā 'vamaññatha.
- 32 Khattiyā Brahmabandhū ca ye c' aññe gottarakkhitā [315]
jātivādam nīramkatvā kāmānam vasam upāgamun ti.

Evam vutte te brāhmaṇamahāsālā Bhagavantam etad avocum. Abhikkantam, bho Gotama; abhikkantaṃ, bho Gotama! Seyyathā pi, bho Gotama, nikkujjitaṃ vā ukkujjeyya, paticchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya 'cakkhumanto rūpāni dakkhintīti', evam evam bhotā Gotamena anekapariyāyena dhammo pakāsito Ete mayam bhavantam Gotamam saraṇaṃ gacchāma dhammañ ca bhikkhusamghaṃ ca; upāsake no bhavam Gotamo dhāretu ajjatagge pānupetaṃ saraṇaṃ gate.

But largesse fired their passion more to get, [306]
 their craving grew and grew Once more they sought
 Okkāka, with these verses newly framed —

'As earth and water, gold and silver, so [307]
 are cows a primal requisite of man.
 Great store, great wealth is thine, make sacrifice!'

Thereon the king, that doughty charioteer, [308]
 won o'er by brahmins, for the sacrifice
 doomed cows by hundred-thousands to the knife

—The cows that do no hurt with horn or hoof, [309]
 yes, gentle lamblike cows that fill the pail,
 he bade be taken by the horn and slain.

' 'Tis wrong! 'tis wrong! ' arose th' united wail [310]
 of Brahmās, Indra, Titans, ogres too,
 as cows were butcher'd for the sacrifice.

Diseases, which of yore were only three [311]
 —desires, and hunger, and senility—
 with cattle-killing rose to ninety-eight!

'Of old began this outrage, harmless cows [312]
 are slain by guilty sacrificers' hands '—

thus, thus, the wise condemn this ancient guilt, [313]
 and folk condemn the sacrificers' crime.

When right thus perished, straightway discord split [314]
 farmers and serfs, and split the nobles' ranks,
 while wives looked down upon their lords with scorn,

nobles and 'Brahmā's kin', with folk of rank, [315]
 flouting their birthright, fell a prey to lusts.

Hereupon, those brahmins of great wealth said to the Lord —Wonderful,
 Gotama! quite wonderful! Just as a man might set upright again what
 had been cast down, or reveal what had been hidden away, or tell a man who
 had gone astray which was his way, or bring a lamp into the dark so that
 those with eyes to see might see the things about them,—even so in many
 ways has Gotama made his Doctrine clear We come to the reverend Gotama
 as our refuge, and to his Doctrine and to his Community. We ask him to
 accept us as followers who have found an abiding refuge from this day forth
 while life lasts

8. NĀVĀSUTTA

1. Yasmā hi Dhammam puriso vijaññā [316]
 Indam va nam devatā pūjayeyya,
 so pūjito tasmim pasannacitto
 bahussuto pātukaroti Dhammam
2. Tad atthikatvāna nissamma dhīro [317]
 dhammānudhammam patipajjamāno
 viññū vibhāvī nipuno ca hoti,
 yo tādīsam bhajati appamatto.
3. Khuddañ ca bālam upasevamāno [318]
 anāgatatthañ ca usūyakañ ca
 idh' eva Dhammam avibhāvayitvā
 avitinnakankho maranam upeti.
4. Yathā naro āpagam otarivā [319]
 mahodīkam sahlam sīghasotañ,
 so vuyhamāno anusotagāmī
 —kim so pare sakkhati tārayetum?
5. Tath' eva Dhammam avibhāvayitvā, [320]
 bahussutānam anisāmay' attham,
 sayam ajānam avitinnakankho
 —kim so pare sakkhati nijjhapetum?
6. Yathā pi nāvam dalham āruhitvā [321]
 phīyen' arittena samangibhūto,
 so tāraye tattha bahū pi aññe
 tatr' ūpāyaññū kusalo mutimā,
7. —evam pi yo vedagu bhāvitatto [322]
 bahussuto hoti avedhadhammo,
 so kho pare nijjhapaye pajānam
 sotāvadhānūpanisūpapanne
8. Tasmā have sappurīsam bhajetha [323]
 medhāvīnañ c' eva bahussutañ ca,
 aññāya attham patipajjamāno
 viññātadhammo so sukham labhethāti

Sutta 8. The Good Ship

As gods their homage pay [316]
to Indra, pay thou thine
to him who teaches thee.
Well-pleased thereby, thy sage
will make the Doctrine plain.

When earnest study guides [317]
along the way ordained,
the leal disciple comes,
through converse with his sage,
to grasp, to see, to know

But with a sorry dolt, [318]
who fails to win the goal,
yet envies those who do,
the student misses Truth
and dies with doubts still rife.

As one whom th' headlong rush [319]
of some vast stream in spate
whirls willy-nilly down,
—can he help others o'er?

So he who grasps not Truth [320]
and heeds not learning's voice,
a doubter, knowing nought,
—can he gain others o'er?

As on a good stout ship, [321]
equipped with helm and oar,
a man expert and skilled
can ferry many o'er,

—so he who knows, who's trained, [322]
deep student, calmly sure,
by his full knowledge wins
hearers who're ripe to learn

So pick a good and wise [323]
and learned teacher, tread
the path of Truth he shows,
till insight bring thee bliss.

9 KIMSĪLASUTTA

1. Kimsilo, kimsamācāro, kāni kammāni brūhayam
naro sammānivitth' assa uttamatthañ ca pāpuṇe? [324]
2. Vaddhāpacāyī anusuyyako sīyā,
kālaññu c' assa garūnam dassanāya
dhammim katham erayitam khanaññū
suṇeyya sakkacca subhāsītāni. [325]
3. Kālena gacche garūnam sakāsaṃ
thambham nirankatvā nivātavuttī
attham dhammam samyamam brahmacariyam
anussare c' eva samācare ca. [326]
4. Dhammārāmo Dhammarato
Dhamme thito Dhammavinicchayaññū
n' evācare Dhammasandosavādam,
tacchehi niyyetha subhāsītehi. [327]
5. Hassam jappam paridevaṃ padosam
māyākatam kuhanam giddhimānam
sārambhakakkassakasāvamuccham
hitvā care vītamado thitatto. [328]
6. Viññātasārāni subhāsītāni,
sutañ ca viññātam samādhisāraṃ,
na tassa paññā ca sutañ ca vaddhati
yo sāhaso hoti naro pamatto. [329]
7. Dhamme ca ye ariyapavedite ratā
anuttarā te vacasā manasā kammanā ca,
te santisoraccasamādhisanthitā
sutassa paññāya ca sāram ajjhagū [330]

10. UTTHĀNASUTTA

1. Utthahatha! nisīdatha! Ko attho supitena vo?
Āturānam hi kā niddā sallaviddhāna' ruppataṃ? [331]

Sutta 9. Right Conduct

Sāriputta What conduct, code, or scheme of things to do, [324]
will make man sure, and bring the highest good?

The Lord Revere and envy not [325]
thine Elders, go to them
at seasons due, betimes
attend their homilies
and hear their weighty words.

Betimes thine Elders seek [326]
with meek humility,
weigh, follow, what they teach
of Doctrine, self-control,
the higher life, and Weal.

Be Doctrine thy delight [327]
and joy, in it stand fast;
plumb, plumb its depths; eschew
unworthy, vapid talk,
be Truth thy lofty theme.

Quit merry japes, laments, [328]
deceit and fraud, greed, pride,
brawls, taunts, the triple taint,
—quit, quit them each and all
and live self-poised, serene.

An exhortation's crown [329]
is comprehension, merged
in concentration rapt
No growth in ken and lore
attends remiss self-will.

But they who find their joy [330]
in Buddha's Doctrine, shine
in word and thought and deed.
Full ken and lore reward
the meek, th' intent, the calm.

Sutta 10. Arise !

Arise! Sit up! Of what avail is sleep? [331]
What slumbers visit sick men writhing sore
beneath the barbèd arrow's rankling smart?

2. Utthahatha! nisīdatha! Dalham sikkhatha santiyā,
mā vo pamatte viññāya maccurājā amohayittha vasānuge. [332]
3. Yāya devā manussā ca sītā titthanti atthikā,
tarath' etam vīsattikam, khano ve mā upaccagā.
Khanâtītā hī socanti nīrayamhī samappitā. [333]
4. Pamādo rajo, pamādā pamādānupatīto rajo.
Appamādena vijjāya abbūlhe sallam attano. [334]

II RĀHULASUTTA

1. 'Kacci abhinhasamvāsā nāvajānāsī panditam?
Ukkādhāro manussānam kacci apacito tayā?' [335]
2. 'Nāham abhinhasamvāsā avajānāmi panditam;
ukkādhāro manussānam nīccam apacito mayā' [336]
-
3. Pañca kāmagine hitvā piyarūpe manorame,
saddhāya gharā nikkhamma dukkhass' antakaro bhava [337]
4. Mitte bhajassu kalyāṇe pantañ ca sayanāsanam
vivittam appanigghosam, mattaññū hohi bhojane, [338]
5. cīvare pīnapāte ca paccaye sayanāsane;
etesu tanham mā 'kāsi, mā lokam punar āgami [339]
6. Samvuto pāṭimokkhasmim indriyesu ca pañcasu;
satī kāyagatā ty-atthu, nibbidābahulo bhava. [340]
7. Nīmittam parivajjehi subham rāgūpasamhitam,
asubhāya cittam bhāvehi, ekaggam susamāhitam, [341]
8. animuttañ ca bhāvehi, mānānusayam ujjaḥ:
tato mānābhisamayā upasanto carissasīti [342]

Ittham sudam Bhagavā āyasmanam Rāhulam imāhi gāthāhi abhinham
ovadati.

Arise! Sit up! Strive hard for inward Peace;
let not Death's monarch, finding you remiss,
snare and befool you as his thralls and dupes. [332]

O'ercome the toils which trap both gods and men. [333]
Let not the moment idly pass, for, they
who let it slip, repine—too late—in hell.

Sloth is defilement; hard aheel of sloth [334]
defilement comes, by zeal and knowledge pluck
the barbèd arrow from your rankling wound.

Sutta 11. To Rāhula

The Lord: Does constant dwelling with thy teacher leave [335]
thee scornful? Dost thou only honour him
who bears aloft the torch that lights mankind?

Rāhula No constant dwelling with my teacher leaves [336]
me scornful, always do I honour him
who bears aloft the torch which lights mankind.

The Lord: Leave pleasure's fivefold strands,—so sweet, so dear; [337]
and, led by Faith, leave home, to end all Ills.

Choose worthy friends; a distant lodging seek, [338]
remote and quiet, sparing be in food

and raiment, alms, the requisites, and bed. [339]
Crave not for these, lest back to earth thou come.

Obey the code, control thy senses five; [340]
watch well thy body, grow to loathe the world.

Forsake the gay appearances of things, [341]
where passion reigns In things austere, not gay,
school thou thy heart to fixity and calm.

Foster what harbours no appearances [342]
Discard all trend to pride, pride comprehend
and thou shalt go thy way serene and calm

It was in this wise that, in these stanzas, the Lord again and again exhorted the reverend Rāhula.

12 VANGĪSASUTTA

Evam me sutam Ekam samayam Bhagavā Ālavīyam viharati, Aggālave cetiye Tena kho pana samayena āyasmato Vangīsassa upajjhāyo Nigrodhakappo nāma thero Aggālave cetiye aciraparinibbuto hoti. Atha kho āyasmato Vangīsassa rahogatassa patisallīnassa evam cetaso parivītakko udapādi.—Parinibbuto nu kho me upajjhāyo? udāhu no parinibbuto tī? Atha kho āyasmā Vangīso sāyanhasamayam patisallānā vutthito yena Bhagavā ten' upasamkamū, upasamkamitvā Bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisīno kho āyasmā Vangīso Bhagavantam etad avoca:—Idha mayhañ, bhante, rahogatassa patisallīnassa evam cetaso parivītakko udapādi 'Parinibbuto nu kho me upajjhāyo? udāhu no parinibbuto tī?' Atha kho āyasmā Vangīso utthāyāsānā ekamsam cīvaram katvā yena Bhagavā ten' añjalim panāmetvā Bhagavantam gāthāya ajjhabhāsī.

1. Pucchāma Satthāram anomapaññam [343]
 ditthe va dhamme yo vicikicchānam chettā:
 Aggālave kālam akāsi bhikkhu
 ñāto yasassī abhinibbutatto.
2. Nigrodhakappo itī tassa nāmañ [344]
 tayā katam, Bhagavā, brāhmanassa;
 so tam namassam acari mutyapekko
 āradbhavīriyo dalhadhammadassī.
3. Tam sāvakam, Sakka, mayam pi sabbe [345]
 aññātum icchāma, samantacakkhu;
 samavattitā no savaṇāya sotā,
 —tuvan no Satthā, tvam anuttaro si.
4. Chind' eva no vicikiccham; brūhi m' etañ:— [346]
 parinibbutam vedaya, bhūripañña,
 majjhe va no bhāsa, samantacakkhu,
 Sakko va devānañ sahasanetto
5. Ye keci ganthā idha mohamaggā [347]
 aññānapakkhā vicikicchathānā
 Tathāgatañ patvā na te bhavanti;
 —cakkhum hi etañ paramam narānañ.

Sutta 12. Kappa's Destiny

Thus have I heard. Once while the Lord was staying in the Agg-Ālava shrine in Ālavī, there had passed away at the shrine, not long before, the Elder Nigrodha-Kappa, who had been the director of the reverend Vangīsa, and Vangīsa in his private meditations speculated whether his old director had, or had not, passed utterly away. Rising from these meditations at eventide, the reverend Vangīsa betook him to the Lord, and, taking his seat to one side after due salutations, told the Lord of his speculations about his old director. Then, rising up from his seat, with his right shoulder respectfully bared, and with his folded palms extended towards the Lord, the reverend Vangīsa addressed him in these stanzas —

Teacher beyond compare, [343]
 who solvest here and now
 all doubts, we come to ask
 about an Almsman famed
 who died in placid calm.

As 'Banyan-Kappa' thou [344]
 didst name that brahmin, Lord,
 (so leal to thee) who sought
 Release with tireless zeal
 and unrelaxing grip.

All-seeing Sākyān, [345]
 reveal thy servant's lot.
 Teacher without a peer,
 we long to learn of thee;

resolve our doubts, declare [346]
 if he has ceased to be!
 O thou, who seest all,
 speak out among us here
 as speaks among the gods
 Sakka the thousand-eyed.

Deluding bondages, [347]
 —th' allies of ignorance,
 the harbourers of doubt—
 vanish before the Lord,
 whose gaze transcends man's sight

6. No ce hi jātu puriso kilese [348]
 (vāto yathā abbhagghanam) vihāne,
 tamo v' assa nivuto sabbaloko,
 na jotimanto pi narā tapeyyum.
7. Dhīrā ca pajjotakarā bhavanti. [349]
 Tam tam aham, Vīra, tath' eva maññe,
 vipassinam jānam upāgamamha,
 parisāsu no āvīkarohi Kappam!
8. Khippam gīram eraya vagguvaggum [350]
 hamsā va paggayha sanim nikūja
 bindussarena suvikappitena;
 sabbe va te ujugatā sunāma.
9. Pahīnajātīmaranam asesam [351]
 niggayha dhonam vadessāmi dhammaṃ.
 Na kāmākāro hi puthujjanānam;
 samkheyyakāro ca Tathāgatānaṃ.
10. Sampannaveyyākaranam tava-y-idaṃ [352]
 samujjupaññāssa samuggahītam
 Ayam añjalī pacchimo suppanāmito;
 mā mohayī jānam, anomapañña
11. Parovaram ariyadhammam viditvā, [353]
 mā mohayī jānam, anomavīriya;
 vārim yathā ghammaṃ ghammatatto
 vācābhikkhāmi Sutam pavassa!
12. Yadatthiyam brahmacariyam acāri [354]
 Kappāyano, kacci 'ssa tam amogham?
 Nibbāyi so? ādu sa-upādi-seso?
 Yathā vimutto ahu, tam sunāma!

If One dispelled not vice,
as wind the clouds, a pall
of darkness would enshroud
the world entire, not e'en
the Sons of Light could shine

[348]

The wise illumine Sure
that thou art wise and can'st
illumine, we, who know
thy scope, beg thee to tell
this conclave Kappa's lot.

[349]

Haste then to lift thy voice
so sweet, and, like a swan
with outstretched neck, ring out
in strains melodious,
—apt audience are we

[350]

Yes, He who's cleansed and done
with birth and death, will tell!
'Tis not to please the crowd
I ask this, but to learn
the verdict of Truth's Lords

[351]

Thy comprehension holds
the power to make all clear.
Once more, with clasped hands,
we pray thee, matchless sage,
to leave us not astray.

[352]

O thou, whose vision spans
all truth! Untiring sage,
O leave us not astray!
As folk in summer heat
for water pine, pine I
to hear thy words flow forth.

[353]

Did Kappa's higher life
prove fruitless in the end?
Has all he was quite gone?
Or does some part survive?
Say, what Release was his?

[354]

13. 'Acchecchi tanham idha nāmarūpe. (ti Bhagavā) [355]
 Kanhassa sotam dīgharattānusayitam
 atāri jātumaranam ascesam.'
 —Icc' abravī Bhagavā pañcasettho.
- 14 Esa sutvā pasidāmi vaco te, isisattama; [356]
 'Amogham kira' me puttham, na mam vañcesi Brāhmano.
15. Yathāvādi tathākārī ahū Buddhassa sāvako; [357]
 acchidā Maccuno jālam tataṃ māyāvino dalhaṃ.
- 16 Addasa, Bhagavā, ādīm upādānassa Kappiyo; [358]
 accagā vata Kappāyano maccudheyayam suduttaram.

13 SAMMĀPARIBBĀJANIYASUTTA

1. Pucchāmi Munim pahūtapaññam [359]
 tinnam pāragatam parinibbutam thitattam:—
 Nikkhamma gharā, panujja kāme,
 katham bhikkhu sammā so loke paribbajeyya?
-
2. Yassa mangalā samūhatā (ti Bhagavā) [360]
 uppādā supinā ca lakkhanā ca,
 sa mangaladosavippahīno
 sammā so loke paribbajeyya.
- 3 Rāgam vinayetha mānusesu [361]
 dibbesu kāmesu cāpi bhikkhu,
 atikkamma bhavam samecca Dhammaṃ
 sammā so loke paribbajeyya.
- 4 Vipitthikatvā pesunāni, [362]
 kodham kadariyam jaheyya bhikkhu,
 anurodhavirodhavippahīno
 sammā so—pe—
- 5 Hitvāna piyaṃ c' eva appiyaṃ ca [363]
 anupādāya anissito kuhīñci.
 samyojanīyehi vipparamutto
 sammā so . . .

The Lord On earth he shed the craze [355]
 for 'personality';
 across dark Māra's stream,
 he's safe from birth and death.
 (Said He who taught the Five)

Vangisa Seventh in line of Seers, I hail thy words! [356]
 For, when I asked if Kappa's life had proved
 no failure, Brahmin, thou hast spoken out!

So then, thy henchman's words and deeds conformed, [357]
 he burst false Māra's wide-spread net so strong

Lord! Kappa found whence transmigration springs, [358]
 and passed beyond fell Māra's grisly realms!

Sutta 13. The Anchorite's Ideal

A Questioner. Deep sage, who, safe 'Across', [359]
 art spent, consummate, sure,
 —declare how th' Almsman here,
 who quits his house and home
 and pleasure's path forsakes,
 best proves true anchorite?

The Lord Best anchorite is he [360]
 who heeds not omens, dreams,
 portents, or prodigies,
 who sets no store by luck;

whom passion cannot tempt [361]
 with joys of men or gods,
 because rebirth is quenched,
 because the Truth is won;

who resolutely turns [362]
 his back on calumny
 and wrath and selfishness,
 till love and hate are dead,

who bans dislikes and likes, [363]
 whom nought sustains, whom nought
 supports, whom nought enchains,

6. Na so upadhīsu sāram eti [364]
 ādānesu vineyya chandarāgaṃ,
 so anissito anaññaneyyo
 sammā so loke paribbajeyya
7. Vacasā manasā ca kammanā ca [365]
 aviruddho sammā viditvā Dhammam,
 nibbānapadābhīpatthayāno
 sammā so
8. Yo 'vandati man' ti na unnameyya, [366]
 akkuttho pi na sandhiyetha bhikkhu,
 laddhā parabhojanam na majje,
 sammā so
9. Lobhaṇi ca bhavaṇi ca vipphāya [367]
 virato chedanabandhanāto bhikkhu,
 so tinnakathamkatho visallo
 sammā so
10. Sārūppam attano viditvā [368]
 na ca bhikkhu hīṃseyya kañci loke,
 yathātathiyam viditvāna Dhammaṃ,
 sammā so . . .
11. Yassānusayā na santi keci, [369]
 mūlā akusalā samūhatāse,
 so nirāsayo anāsayaṇo
 sammā so . . .
12. Āsavakhīno pahīnamāno [370]
 sabbam rāgapatham upātivatto
 danto parinibbuto thitatto
 sammā so . .
13. Saddho sutavā niyāmadassī [371]
 vaggagatesu na vaggasāri dhīro
 lobham dosam vineyya patigham
 sammā so

who never sets his hopes
on mundane things, nor lives
for pelf, whom naught upholds,
who follows no man's lead;
[364]

whom words nor thoughts nor deeds
distract from grasping Truth;
who for Nirvāna yearns;
[365]

whom homage ne'er inflates
nor scoffs depress, nor feasts
of honour can elate;
[366]

who casts out covetise
and lust for life to come;
who harbours no desire
to chain or maim; whose doubts,
with inward barbs, are gone;
[367]

whom sense of duty keeps
from harming anyone,
because his eyes have seen
the Doctrine's verities;
[368]

whom wrong proclivities
lead not astray because
their harmful roots are gone;
who nothing needs nor seeks;
[369]

whose Cankers are destroyed,
who casts forth pride, and quells
all passion,—schooled and sure;
who, being quick, is dead,
[370]

whom Faith and Lore have led
to find salvation's road,
whom sects can ne'er pervert;
whom no resentment moves,
nor hate, nor covetise,
[371]

14. Samsuddhajino, vivattacchaddo, [372]
 dhammesu vasī, pārāgū, anejo,
 samkhāraṇirodhañānakusalo,
 sammā so loke paribbajeyya.
15. Atītesu anāgatesu cāpi [373]
 kappātīto aticca suddhipañño
 sabbāyatanehi vippamutto,
 sammā so . .
16. Aññāya padam samecca Dhammam [374]
 vivatam disvāna pahānam āsavānaṃ
 sabbūpadhīnam parikkhayā,
 sammā so loke paribbajeyya
- 17 'Addhā hi, Bhagavā, tath'eva etaṃ; [375]
 —yo so evamvihārī danto bhikkhu
 sabbasamyojaniye ca vītivatto
 sammā so loke paribbajeyya '

14 DHAMMIKASUTTA

Evam me sutam Ekam samayaṃ Bhagavā Sāvattihīyaṃ viharatī Jetavane Anāthapindikassa ārāme Atha kho Dhammiko upāsako pañcahi upāsaka-satehi saddhim yena Bhagavā ten' upasamkamī, upasamkamitvā Bhagavantam abhivādetvā ekamantam nisīdi Ekamantaṃ nisinno kho Dhammiko upāsako Bhagavantam gāthāhi ajjhabhāsī—

- 1 Pucchāmi taṃ, Gotama bhūripañña:— [376]
 Kathamkaro sāvako sādhu hotī:
 yo vā agārā anāgāram eti?
 agārino vā pan' upāsakāse?
- 2 Tuvam hi lokassa sadevakassa [377]
 gatim pajānāsī parāyanaṃ ca;
 na t'atthi tulyo, nipunatthadassī;
 tuvam hi Buddham pavaram vadanti
3. Sabbam tuvam ñānam avecca, Dhammam [378]
 pakāsesī satte anukampamāno,
 vivattacchaddo 'sī, samantacakkhu,
 virocasi vimalo sabbaloke

whom purity has crowned [372]
 with victory, who strips
 the veil from things, and knows
 all outlooks, mast'ring all,
 wantless, and fully skilled
 to quench each Plastic Force;

who outgrows time—to come, [373]
 or past—by purity
 and insight, with Release
 from all that springs from sense;

who knows the path and grasps [374]
 the Doctrine, seeing clear
 how he may Cankers oust
 by sapping mundane ties;
 —best anchorite is he.

The Questioner 'Tis surely so, O Lord! [375]
 The Almsman schooled to live
 like this, who bursts all bonds,
 is best of anchorites

Sutta 14. Dhammika's Enquiry

Thus have I heard Once while the Lord was staying at Sāvattthī in Jeta's grove in Anāthapīṇḍika's pleasure, there came to him, with five hundred other lay-followers, the lay-follower Dhammika, who, after due salutations, took his seat to one side and addressed the Lord in the following stanzas.—

Dhammika. What conduct, Gotama, [376]
 perfects, as followers,
 both those that homeless are
 and those that dwell in homes?

For, thou know'st well the lot [377]
 and goal of gods and men,
 —thou matchless judge of Weal,
 'Buddha most excellent'!

In pity (knowledge won) [378]
 thou did'st reveal the Truth
 and unveil all, pure seer,
 to flood the world with light

4. Āgañchi te santike nāgarājā,
Erāvano nāma, 'Jino' ti sutvā;
so pi tayā mantayitvājjhagamā
'sādhūti' sutvāna patītarūpo [379]
5. Rājā pi tam Vessavano Kuvero
upeti, Dhammam paripucchamāno;
tassāpi tvam pucchito brūsi, dhīra;
so cāpi sutvāna patītarūpo. [380]
6. Ye kec' ime titthiyā vādasilā
(Ājīvīkā vā yadī vā Niganthā),
paññāya taṃ nātitaranti sabbe
—thito vajantam viya sīghagāmim. [381]
7. Ye kec' ime brāhmanā vādasilā
vuddhā cāpi brāhmanā santi kecī,
sabbe tayi atthabaddhā bhavanti,
—ye vāpi c' aññe vādino maññamānā. [382]
8. Ayaṃ hi Dhammo nipuno sukho ca,
yo 'yam tayā, Bhagavā, suppvutto,
tam eva sabbe sussūsamānā;
tvaṃ no vada pucchito, Buddhasettha [383]
9. Sabbe c' ime bhikkhavo sannisinnā,
upāsakā cāpi, tath' eva sotum
sunantu Dhammam vimalenānubuddham
subhāsitaṃ, Vāsavassēva devā [384]
-
10. Sunātha me, bhikkhavo, sāvayāmi vo
Dhammaṃ dhutaṃ, taṃ ca dharātha sabbe,
iriyāpathaṃ pabbajitānulomikam;
sevetha naṃ atthadassī mutimā [385]
11. Na ve vikāle vicareyya bhikkhu,
gāmaṃ ca pindāya careyya kāle;
akālacārim hi sajaṇti sangā,
—tasmā vikāle na caranti buddhā [386]
12. Rūpā ca saddā ca rasā ca gandhā
phassā ca ye sammadayanti satte,
etesu dhammesu vineyya chandam
kālena so pavise pātarāsam. [387]

News of 'a Conqueror'
drew Indra's elephant
(of elephants the king),
who joyed to hear thy talk. [379]

Came too the fairies' king, [380]
thy Doctrine to explore
Such answers thou didst give
as he rejoiced to hear.

Trained Jains and Mendicants [381]
all failed to vanquish thee,
—as they who stand stock-still
catch not the fleet of foot.

Trained brahmins, ripe in years, [382]
—with others keen to air
their point of view—are led
t' embrace thy saving Truth.

For, 'tis thy saving Truth,— [383]
subtile, but preached so well—
for which all yearn Vouchsafe,
an answer, Lord, to us!

Let th' Almsmen seated round [384]
with these lay followers
learn from thy lips (as gods
hearken to Indra's words)
thy Lore immaculate!

The Lord· Give ear, ye Almsmen! Hear, [385]
and keep, the rules prescribed.—
Let seekers after Weal,
behave as anchorites

Go not thy round when noon [386]
is past, betimes seek alms.
Snares greet th' untimely guest;
th' enlighten'd time their rounds.

Before thou seek'st thy meal, [387]
clear thou thy mind of zest
for forms, sounds, odours, taste,
and touch,—which turn men's heads.

- 13 Pindañ ca bhikkhu samayena laddhā [388]
eko patikkamma raho nisīde
ajjhatacintī, na mano bahiddhā
nicchāraye sangahītattabhāvo.
- 14 Sace pi so sallape sāvakena [389]
aññena vā kenaci bhikkhunā vā,
Dhammam panītaṃ tam udāhareyya,
na pesunam, no pi parūpavādam.
- 15 Vādam hi eke patiseniyanti. [390]
Na te pasamsāma parittapaññe;
tato tato ne pasajanti sangā,
cittam hi te tattha gamenti dūre.
- 16 Pindam vihāram sayanāsanañ ca [391]
āpañ ca samghātirajūpavāhanam
sutvāna Dhammam Sugatena desitam
samkhāya seve varapaññasāvako.
- 17 Tasmā hi pinde sayanāsane ca [392]
āpe ca samghātirajūpavāhane,
etesu dhammesu anūpalitto
bhikkhu, yathā pokkhare vāribindu
18. Gahatthavattam pana vo vadāmi, [393]
yathākaro sāvako sādhu hoti.
—Na h' eso labbhā sapariggahena
phassetum yo kevalo bhikkhudhammo.
- 19 Pānam na hane, na ca ghātayeyya, [394]
na cānujaññā hanatam paresam,
sabbesu bhūtesu nidhāya dandaṃ
ye thāvarā ye ca tasanti loke
- 20 Tato adinnaṃ parivajjayeyya [395]
kiñci kvaci sāvako bujhamāno;
na hāraye, harataṃ nānujaññā;
sabbam adinnaṃ parivajjayeyya.
- 21 Abrahmacariyam parivajjayeyya, [396]
angārakāsum jalitaṃ va, viññū;
asambhunanto pana brahmacariyaṃ
parassa dāraṃ na atikkameyya.

Thine alms received, return
[388]
alone, to sit apart
and think,—with fixed mind
that never strays abroad

In talk with pious folk
[389]
or Almsmen, let thy theme
the Doctrine's virtues be,
—not spite, not finding fault.

If men assail, let us
[390]
not heed these shallow pates,
who cling to this or that
as vagrant minds dictate.

Let wisdom's son, who heard
[391]
his Lord, treat alms, cell, bed,
water and rinsings, just
as means, and nothing more.

Such reason'd use will leave
[392]
an Almsman as unstained
as lotus-leaf,—whereon
no drop of water rests.

To conduct which perfects
[393]
lay-followers I pass.
(For, marriage these forbids
to grow to Almsmen's scope.)

Slay not, nor doom to death,
[394]
nor sanction slaughter Do
no violence to aught
that lives,—or strong or weak.

No layman, wittingly,
[395]
should thieve, or order theft,
or sanction any theft;
—take but what others give.

And shun incontinence
[396]
as 'twere a pit of fire,
or, failing continence,
debauch no wedded wife.

22. Sabhaggato vā parisaggato vā [397]
 ekassa v' eko na musā bhaneyya,
 na bhānaye, bhanatam nānujaññā;
 sabbam abhūtaṃ parivajjayeyya
23. Majañ ca pānam na samācareyya [398]
 —Dhammam imam rocaye yo gahattho—
 na pāyaye, pipatam nānujaññā,
 ummādanantam itī nam viditvā.
24. Madā hi pāpāni karonti bālā, [399]
 kāronti c' aññe pi jane pamatte;
 etam apuññāyatanam vivajjaye
 ummādanam mohanam bālakantam
25. “Pānam na hane, na cādinnam ādiye, [400]
 musā na bhāse, na ca majjapo siyā,
 abrahmacariyā virameyya methunā,
 rattim na bhuñjeyya vikālabhojanaṃ,
26. mālānaṃ na dhāre, na ca gandham ācare, [401]
 mañce chamāyam va sayetha santhate”
 —Etam hi atthangikam āh' uposatham
 Buddhena dukkhaṃtagunā pakāsitaṃ.
27. Tato ca pakkhass' upavass' uposatham [402]
 —‘cātuddasim pañcadasim atthamim’—
 pātihāriyapakkhañ ca pasannamānaso
 atthangupetaṃ susamattarūpaṃ.
28. Tato ca pāto upavutthuposatho [403]
 annena pānena ca bhikkhusamgham
 pasannacitto anumodamāno
 yathārahaṃ samvibhajetha viññū.
29. Dhammena mātāpitaro bhareyya, [404]
 payojaye dhammikaṃ so vaṇijjam;
 —etaṃ gihī vattayam appamatto
 Sayampabhe nāma upeti deve ti.

In conclaves, courts, or talk, [397]
 let him not lie, let him
 not prompt or sanction lies;
 —let him renounce untruth.

Layman, observe this law:— [398]
 Shun drink, make no man drink;
 sanction no drinking Mark
 how drink to madness leads

Through drink fools sin, and egg [399]
 lax brethren on to sin.
 So flee this maddening vice,
 this folly, bliss of fools.

“Slay not, nor steal, nor lie; [400]
 from strong drink keep away,
 refrain from lechery;
 touch not wrong meals o' nights;

eschew both scents and wreaths; [401]
 spread on the ground thy bed ”
 (These eightfold sabbath-rules
 the saving Buddha framed)

So make thy sabbath vows [402]
 as week succeeds to week,
 and keep with pious hearts
 this eightfold festival

At morn, these vows performed, [403]
 with pious, thankful heart
 be wise and of thy means
 give Almsmen food and drink

Cherish thy parents well, [404]
 follow a righteous trade
 —Thus shall the layman staunch
 reach realms of light above

End of the Short Book

III. MAHĀVAGGA

1. PABBAJJĀSUTTA

1. Pabbajjam kittayissāmi, yathā pabbajī Cakkhumā,
yathā vimamsamāno so pabbajjam samarocayī. [405]
2. 'Sambādho 'yam gharāvāso, rajass' āyatanam' iti,
'Abbhokāso ca pabbajjā',—iti disvāna pabbajī. [406]
3. Pabbajitvāna kāyena pāpakammam vivajjayī,
vacīduccaritam hitvā ājīvam parīsodhayī [407]
4. Agamā Rājagaham Buddho Magadhānam Gīribbajam
pindāya abhihāresi ākiṇṇavaralakkhano. [408]
5. Tam addasā Bimbisāro pāsādashmim patitthito;
disvā lakkhanasampannam, imam attham abhāsatha — [409]
6. 'Imam, bhonto, nisāmetha. Abhirūpo, brahā, suci,
caranena c'eva sampanno, yugamattañ ca pekkhati [410]
7. okkhittacakkhu satimā, nāyam nīcakulā-m-iva
Rājadūtā vidhāvantu, kuhim bhikkhu gamissati ' [411]
8. Te pesitā rājadūtā pitthito anubandhisum —
'Kuhim gamissati bhikkhu? Katthavāso bhavissati?' [412]
9. Sapadānañ caramāno, guttadvāro, susamvuto,
khippam pattam apūresi sampajāno patissato. [413]
10. Sa pindacāram caritvā, nikkhamma nagarā, muni
Pandavam abhihāresi. 'Etthavāso bhavissati'. [414]
11. Disvāna vāsūpagatam tato dūtā upāvisum,
eko ca dūto āgantvā rājino pativedayī. [415]
12. 'Esa bhikkhu, mahārāja, Pandavassa puratthato
nisinno vyagghusabho va siho va gīrigabbhare.' [416]

III. THE LONG BOOK

Sutta 1. Gotama's Pilgrimage

My tongue shall tell his going forth from home, [405]
 shall tell how he, our Seer, left house and home
 for Pilgrimage, and why he chose that life

Because he saw 'a hole and corner life' [406]
 was all a house and home could give, the Lord
 went forth from home, embracing homelessness

A Pilgrim now, he shunned all evil deeds [407]
 and lived his life aright, with blameless lips.

To Rājagāha come, th' Enlighten'd One, [408]
 by high distinction stamped, in quest of alms
 entered the hill-girt gorge of Māgadha

As from his royal palace he looked down, [409]
 King Bimbisāra thus addressed his court—

'Mark, sirs, that man, so handsome, tall, and calm, [410]
 of goodly gait, with gaze a plough's length on,

with eyes on earth downcast, of set intent' [411]
 He comes, methinks, of no mean humble stock
 Let servants speed to track that Almsman down.'

So royal servants tracked the Almsman's steps [412]
 to find where he would go and where would stay

With senses' portals guarded, self-controll'd, [413]
 from house to house he duly went for alms
 and quickly filled his bowl,—mindful, alert

His round for alms now o'er, from out the town [414]
 our sage departed, climbing Pāṇḍavā
 to find a lodging on its craggy heights

Marking his lodging down, the messengers [415]
 drew near, while one went back who told the king—

'Like puissant tiger, or a lion, sire, [416]
 within a cavern on the eastward crags
 of rugged Pāṇḍava, your Almsman sits '

13. Sutvāna dūtavacanam bhaddayānena khattiyo
taramānarūpo niyyāsī yena Pandavapabbato. [417]
- 14 Sa yānabhūmim yāyitvā yānā oruyha khattiyo
pattiko upasamkamma āsajja nam upāvisi [418]
- 15 Nīsajja rājā sammodi katham sārāṇiyaṃ tato
katham so vītisāretvā imam attham abhāsatha.— [419]
- 16 ‘Yuvā ca daharo cāsī pathamuppattiko susu
vannārohena sampanno, jātimā viya khattiyo [420]
- 17 sobhayanto anīkaggam nāgasamghapurakkhato
Dadāmi bhoge, bhuñjassu, jātiṃ c’ akkhāhi pucchito.’ [421]
- 18 ‘Ujū janapado, rāja, Himavantassa passato
dhanaviriyena sampanno, Kosalesu nīketino, [422]
- 19 Ādiccā nāma gottena, Sākiyā nāma jātiyā;
tamhā kulā pabbajito [rāja] na kāme abhipatthayaṃ, [423]
- 20 kāmesv ādinavam disvā, nekkhammam datthu khemato,
padhānāya gamissāmi, ettha me rañjati mano’ tī [424]

2 PADHĀNASUTTA

1. Tam mam padhānapahūtattam, nadim Nerañjaram patī,
viparakkamma jhāyantam yogakkhemassa pattiyā, [425]
- 2 Namuci karunam vācam bhāsamāno upāgami.—
‘Kiso tvam asī dubbanno, santike maranan tava [426]
- 3 Sahassabhāgo maranassa, ekamso tava jīvitam
Jīva, bho ! Jīvitam seyyo,—jīvam puññāni kāhasi [427]
- 4 Carato ca te brahmacariyam, aggihuttaṃ ca jūhato,
pahūtam cīyate puññam —Kim padhānena kāhasi? [428]
- 5 Duggo maggo padhānāya, dukkaro durabhīsambhavo’
—Imā gāthā bhanam Māro atthā Buddhassa santike [429]

Hearing the news, with speed the noble prince
drove forth from town towards Mount Pandava; [417]

and when no further he could ride, on foot
the monarch made his way till him he reached [418]

Then, seated, after courteous exchange
of seemly greetings, thus the monarch spoke [419]

'Thou 'rt young,—a stripling still in early bloom!
Thy goodly mien bespeaks a gallant prince [420]

his host arraying, elephants in van
Lo! Here I offer wealth to spend thereon,
and ask thee to disclose thy lineage ' [421]

The Lord Flanking Himálaya, in Kósala,
yonder extends a land both rich and brave. [422]

By lineage 'the Kinsmen of the Sun'
are we, and Sākiyans by family [423]
—Such was the stock I left behind me, sire,
having no appetite for pleasure's toys

Alive to all the perils pleasure brings, [424]
and finding in Renunciation peace,
I'll struggle onward —Thus my mind finds bliss.

Sutta 2. Gotama's Struggle

As, purged of self by struggles stern, I sat [425]
in Reverie beside Neráñjarā,
resolved to win by insight perfect peace,

came Māra, breathing words of ruth, to say [426]
how lean and ill I looked, how nigh to death

'Death owns' (said he) 'a thousand parts of thee, [427]
and life can claim but one Hold fast to life!
Life's best, for, living, thou 'lt store merit up

If thou wilt lead a pious life and tend [428]
the fires of sacrifice, much merit will
accrue. By struggles what wilt thou achieve?

Rough is the road, the struggle desperate ' [429]
(Thus Māra, standing by the Buddha's side)

6. Tam tathā-vādinam Māram Bhagavā etad abravī.— [430]
Pamattabandhu pāpīma, yen' atthena idhāgato,
- 7 anumattena pi puññena attho mayham na vijjati [431]
Yesañ ca attho puññānam, te Māro vattum arahatī.
8. Atthi saddhā, tato viriyam, paññā ca mama vijjati! [432]
Evam mam pahitattam [pi] kim jīvam anupucchasi?
- 9 Nadānam api sotāni ayam vāto visosaye, [433]
kiñ ca me pahitattassa lohitaṃ n' upasussaye?
- 10 Lohite sussamānamhi pittam semhañ ca sussati; [434]
mamsesu khīyamānesu bhīyyo cittaṃ pasīdati,
bhīyyo satī ca paññā ca samādhiṃ mama titthati.
- 11 Tassa mēvaṃ viharato, pattassa uttamavedanam, [435]
kāmesu nāpekkhate cittaṃ —Passa sattassa suddhatam!
- 12 Kāmā te pathamā senā, dutiyā aratī vuccati, [436]
tatiyā khuppiṇā te, catutthī tanhā pavuccati,
- 13 pañcamī thīnamiddhan te, chatthā bhīrū pavuccati, [437]
sattamī vicikicchā te, makkho thambho te atthamo,
- 14 lābho siloko sakkāro micchāladdho ca yo yaso, [438]
yo c' attānam samukkamse pare ca avajānati;
- 15 —esā, Namuci, te senā Kaṇhassābhīppahārānī; [439]
na nam asūro jīnāti, jetvā ca labhate sukhaṃ
- 16 Esa muñjam parihare? Dhi-r-atthu idha jīvitaṃ! [440]
Sangāme me matam seyyo, yañce jīve parājito!
17. Pagālā ettha na dīssanti eke samanabrāhmaṇā [441]
tañ ca maggaṃ na jānanti yena gacchanti subbatā
- 18 Samantā dhajinīṃ dīsvā yuttam Māram savāhanam [442]
yuddhāya paccuggacchāmi Mā maṃ thānā acāvayī
- 19 Yam te tam na-ppasahati senam loko sadevako, [443]
taṃ te paññāya vecchāmi, āmaṃ pattaṃ va asmanā

To Māra's words the Lord made answer thus:—

[430]

The Lord. 'Thou Evil One! Thou congener of sloth!

I lack no peddling rudiments like these,
no jot of suchlike 'merit' profits me!

[431]

Māra should speak to those who 'merit' lack.

Seeing that faith and energy and lore
have purged all Self away, why talk of 'life'?

[432]

The wind dries rivers up,—shall this my blood
still course when Self is dead, when Self has gone?

[433]

While blood is drying up, the humours too
dry up, and with decay of flesh my mind
grows calmer, stronger grows its watchfulness,
its garner'd Lore, its concentration rapt

[434]

As thus I dwell, who've braved and borne pain's worst,
my heart for pleasure feels no zest at all.

[435]

Behold then, Māra, how a man is cleansed

Pleasures of sense compose thy foremost ranks;
dislikes thy second; thirst and hunger form
thy third array, cravings come fourth, the fifth

[436]

is sloth and torpor, sixth faintheartedness;
doubts make the seventh, th' eighth,—pretence, hard heart,

[437]

and pelf, repute, the pride of place, with fame
ill-gotten, scorn of others, praise of self.

[438]

Black Māra, such is thine attacking force,
which only heroes overcome in fight,
and in their conquest find abiding Weal

[439]

Shall I cry craven? Nay; a pest on life!
I'd sooner die than brook defeat—and live.

[440]

(Engulfed in this world's bogs, some anchorites
and brahmīns wholly sink from sight and view,
and never come to know the path saints tread)

[441]

Seeing this host arrayed, with Māra there
riding his elephant of war, I go
to fight him May he never beat me back!

[442]

Thy hosts—which neither men nor gods can rout—
with Lore I'll crush, as pebbles smash a bowl

[443]

20. Vasimkaritvā saṅkappam satīṇ ca sūpatitthitam [444]
ratthā rattham vicarissam sāvake vinayam puthu.
21. Ty-appamattā pahitattā mama sāsana-kārakā [445]
akāmassa, te gamissantī yattha gantvā na socare
-
- 22 “Satta vassāni Bhagavantam anubandhim padā padam, [446]
otāram nādhugacchissam Sambuddhassa satīmato.
- 23 Medavannaṁ va pāsānam vāyaso anupariyagā: [447]
‘Ap’ ettha mudu vindema, api assādanā sīyā’
- 24 Aladdhā tattha assādam vāyas’ etto apakkamī [448]
—Kāko va selam āsajja nibbijjāpema Gotamam.”
- 25 Tassa sokaparetassa vīnā kacchā abhassatha; [449]
tato so dummano yakkho tath’ ev’ antaradhāyatha.

3 SUBHĀSITASUTTA

Evam me sutam Ekam samayam Bhagavā Sāvattihīyam viharatī Jetavane
—pe—Bhagavā etad avoca —Catūhi, bhikkhave, aneghā samannāgatā vācā
subhāsītā hotī na dubbhāsītā, anavajjā ca ananuvajjā ca viññūnaṁ Katamehi
catūhi? Idha, bhikkhave, bhikkhu subhāsitaṁ ñeva bhāsati no dubbhāsitaṁ,
Dhammaṁ ñeva bhāsati no adhammam, piyaṁ ñeva bhāsati no appiyam,
saccaṁ ñeva bhāsati no alikaṁ Imehi kho, bhikkhave, catūhi aneghā saman-
nāgatā vācā subhāsītā hotī no dubbhāsītā, anavajjā ca ananuvajjā ca viññūnaṁ tī.

Idam avoca Bhagavā, idam vattvā Sugato athāparam etad avoca Satthā —

1. Subhāsitaṁ uttamam āhu santo, [450]
dhammam bhane nāddhammaṁ,—tam dutiyaṁ;
piyaṁ bhane nāppiyaṁ,—tam tatiyaṁ,
saccam bhane nālīkaṁ,—tam catutthan tī

Atha kho āyasmā Vangīso utthāyāsanaṁ ekamsam cīvaram katvā yena
Bhagavā ten’ añjalim paṇāmetvā Bhagavantaṁ etad avoca ‘Patibhātī mam,
Sugatāti’ ‘Patibhātu tam, Vangīsāti’ Bhagavā avoca Atha kho āyasmā
Vangīso Bhagavantam sammukhā sārūppāhi gāthāhi abhūttavā:—

- 2 Tam eva vācam bhāseyya yāy’ attānam na tāpaye, [451]
pare ca na vihiṁseyya,—sā ve vācā subhāsītā
- 3 Piyavācam eva bhāseyya, yā vācā patinanditā, [452]
yam anādāya pāpāni paresam bhāsate piyaṁ

As Captain of my thoughts, with set resolve, [444]
from realm to realm I'll find me followers

zealous and purged of Self, whom loyalty [445]
to my commandments and their lust-free Lord,
shall bring where sorrows find no place at all

Māra 'For seven years I might keep dogging him, [446]
yet with the watchful Buddha get no chance'

To see if it was soft and good to eat, [447]
a crow hopped round a stone that looked like fat;

but, disappointed, flew away again [448]
—In like disgust I give up Gotama'

The Lord. In grief, the sprite then let his lute slip down, [449]
as, sick at heart, he vanished out of sight

Sutta 3. Apt words

Thus have I heard. Once while staying at Sāvattthī in Jeta's grove (𑖦𑖩𑖫), the Lord spoke as follows —There are four respects which characterize words apt and not inapt, words irreproachable and beyond reproach from the discerning And what are the four? Take the case, Almsmen, of an Almsman who always speaks aptly and never inaptly, whose discourse is of the Doctrine only and not of vain matters, whose words are always kindly and never unkind, always truthful and never false These four respects characterize apt speech Thus spoke the Lord, and when the Blessed One had thus spoken, he, as Master, went on to say —

Apt speech the good rank first, [450]
and, second, Doctrine's themes,
the third is kindly speech,
and fourth is truthfulness

Here the reverend Vangīsa rose from his seat and, with his right shoulder bared and with folded palms outstretched, said to the Lord that a thought had struck him Being bidden to express it, Vangīsa extolled the Lord to his face in suitable verses, saying —

Speak thou what neither breeds thyself remorse [451]
nor hurts another —Suchlike speech is apt

Speak only kindly words, welcome to hear, [452]
avoid all railing, kindly be thy words

4. 'Saccam ve amatā vācā', esa dhammo sanantano; [453]
 'sacce atthe ca Dhamme ca', āhu, 'santo patitthitā'.
5. Yam Buddho bhāsati vācam khemam nibbānapattiyā, [454]
 dukkhass' antakiriyāya,—sā ve vācānam uttamā

4. SUNDARIKABHĀRADVĀJASUTTA

Evam me sutam Ekam samayam Bhagavā Kosalesu viharati Sundarikāya nadiyā tīre Tena kho pana samayena Sundarikabhāradvājo brāhmano Sundarikāya nadiyā tīre aggim juhatī aggihuttam paricarati Atha kho Sundarikabhāradvājo brāhmano aggim juhivā aggihuttam paricaritvā utthāyāsana samantā catuddisā anuvilokesi Ko nu kho imam havyasesam bhuñjeyyāti? Addasā kho Sundarikabhāradvājo brāhmano Bhagavantam avidūre aññatarasmim rukkhamūle sasīsam pārutam nīsinnam, disvāna vāmena hatthena havyasesam gahetvā dakkhīnena hatthena kamandalum gahetvā yena Bhagavā ten' upasamkamī Atha kho Bhagavā Sundarikabhāradvājassa brāhmanassa padasaddena sīsam vivarī Atha kho Sundarikabhāradvājo brāhmaṇo 'Mundo ayam bhavam! Mundako ayam bhavan ti', tato va puna nivattitukāmo aho si. Atha kho Sundarikabhāradvājassa brāhmanassa etad aho si. Mundā pi hi idh' ekacce brāhmaṇā bhavanti, yaṇ nūnāham upasamkamitvā jātīm pucchey-
 yaṇ ti?

Atha kho Sundarikabhāradvājo brāhmano yena Bhagavā ten' upasamkamī, upasamkamitvā Bhagavantam etad avoca Kimjacco bhavan ti?

Atha kho Bhagavā Sundarikabhāradvājam brāhmanam gāthāhi ajjhabhāsi:—

1. Na brāhmano no 'mhi, na rājaputto, [455]
 na vessāyano, uda koci no 'mhi
 Gottam pariññāya puthujjanānam
 akūñcano manta carāmi loke

- 2 Samghātivāsī agiho carāmi [456]
 nivuttakeso abhinibbutatto,
 alippamāno idha mānavehi
 Akalla' mam pucchasi gotta-pañham.

- 3 'Pucchanti ve, bho, brāhmaṇā brāhmanehi saha. Brahmano no [457]
 bhavan ti?'
 'Brāhmano [hi] ce tvam brūsi, mañ ca brūsi abrahmanam,
 tam tam Sāvittim pucchāmi tipadam catuvīsata-akkharam '

'Truth is Nirvāna's speech' (the adage runs), [453]
truth, weal, and Doctrine (so 'tis said) make saints

The Buddha's words of peace, which show the way [454]
to win Nirvāna and to end all Ill,
rank far above all other spoken words.

Sutta 4. Offerings

Thus have I heard Once while the Lord was staying among the Kosalans on the banks of the river Sundarikā, the brahmin Sundarika-Bhāradvāja was busy there with fire offerings and with ministering to the sacrificial fire, and when all was over and done, he rose up and was looking round in all the four directions to find on whom to bestow what remained over from his sacrifice, when he became aware of the Lord seated close by at the foot of a tree, enveloped—head and all—in his cloak So, taking in his left hand the remains from the sacrifice and the waterpot in his right hand, the brahmin moved towards the Lord At the sound of the brahmin's approaching footsteps, the Lord uncovered his head 'Why, it's only a shaveling, a wretched shave-ling!'—said the brahmin to himself and he was minded to turn back. But he bethought him that there were some brahmins too who shaved their heads, and that he might ask the Lord about his descent. So the brahmin came up and asked the Lord what he was by birth.

The Lord: No brahmin I, no prince, [455]
no farmer, or aught else.
All worldly ranks I know,
but, knowing, go my ways
as—simply nobody

Homeless, in Pilgrim garb, [456]
with shaven crown, I go
my way alone, serene.
—To ask my birth is vain

The Brahmin: Nay, sir, when brahmins meet they never fail to ask if 'tis a brahmin they address

The Lord: If you deny to me the brahminhood [457]
you claim, I ask you then of Sāvittī,
with clauses three, two dozen syllables

4 'Kim nissitā ısayo manujā khattiyā brāhmanā devatānam yaññam
akappayımsu puthū idha loke?' [458]

'Ya-d-antagū vedagū yaññakāle
yassāhutim labhe, tass' ıjjhe tı brūmı.'

5. 'Addhā hı tassa hutam ıjjhe (tı brāhmano) [459]
yam tādısam vedagum addasāma;
tumhādısānam hı adassanena
añño jano bhuñjatı pūralāsam '

6. 'Tasmātiha tvam, brāhmana, atthena atthiko upasamkamma puccha

Santam vıdhūmam anıgham nırāsam [460]
appev' idha abhıvınde sumedham '

7. 'Yaññe ratāham, bho Gotama, yaññam yıtthukāmo nāham pajānāmi,
anusāsatu mañ bhavam; [461]
yattha hutam ıjjhate, brūhı me tam '

'Tena hı tvam, brāhmana, odahassu sotam, Dhammam te desessāmi.—

8 Mā jātım puccha, caranañ ca puccha. [462]
Katthā have jāyatı jātavedo;
nıcākulıno pı munı dhıtımā
ājānyo hotı hırınisedho,

9 saccena danto, damasā upeto, [463]
vedantagū, vusıtabrahmacariyo;
kālena tamhı havyam pavecche,
yo brāhmano puññapekho yajetha.

10 Ye kāme hıtvā agıhā carantı, [464]
susamyatattā tasaram va uju
kālena tesu havyam pavecche
yo brāhmano puññapekho yajetha

The Brahmin. What moved so many sages—brahmins, nobles, and others—to make oblations to deities here on earth? [458]

The Lord If saints partake (say I),
the donor's thereby blest.

The Brahmin A blessing sure is mine [459]
who find a saint in thee.
Had I not found thy like,
my cake had gone elsewhere.

The Lord Well, brahmin, since you are in quest of Weal, draw near and question me.

You'll find in me a sage [460]
good, taint-less, want-less, calm.

The Brahmin My delight, Gotama, is in offerings, I am anxious to make offerings, but know not how

Pray, teach me, sir,— [461]
what offerings will bless.

The Lord. Hearken, then, brahmin, and I will expound the Doctrine to you —

Judge not by birth, but life [462]
As any chips feed fire,
mean birth may breed a sage
noble and staunch and true

Let brahmins 'merit' seek [463]
by offerings where truth
and self-control hold sway,
with lore and holy life,

and where the homeless, dead [464]
to pleasure, temperate,
press—shuttle-wise—straight on;

11. Ye vītarāgā susamāhītiṇḍriyā [465]
cando va Rāhugahanā pamuttā,
kālena tesu—pe—
12. Asajjamānā vicaranti loke [466]
sadā satā, hitvā mamāyītāni,
kālena tesu . . .
13. Yo kāme hitvā abhiḥhuyyacārī, [467]
yo vedī jātīmaranassa antam
parinibbuto udakarahado va sīto,
Tathāgato arahatī pūralāsam.
14. Samo samehi, visamehi dūre, [468]
Tathāgato hotī anantapañño;
anūpalitto idha vā huraṃ vā,
Tathāgato arahatī pūralāsam
15. Yamhi na māyā vasatī na māno, [469]
yo vītalobho amamo nīrāso,
panunnakodho abhinibbutatto,
so Brāhmano sokamalam ahāsi;
Tathāgato—pe—
16. Nivesanam yo manaso ahāsi, [470]
pariggahā yassa na santi keci,
anupādiyāno idha vā huraṃ vā,
Tathāgato . .
17. Samāhuto yo udatārī ogham [471]
Dhammañ ca ñāsī paramāya dīthiyā,
khīnāsavo, antīmadēhadhārī,
Tathāgato . .
18. Bhavāsavā yassa vacī kharā ca [472]
vidhūpitā, atthagatā, na santi,
sa vedagū sabbadhi vippamutto,
Tathāgato .
19. Sangātigo, yassa na santi sangā, [473]
yo mānasattesu amānasatto,
dukkham parīññāya sakhetṭavattum,
Tathāgato
20. Āsam anissāya, vivekadassī, [474]
paravediyam dīthim upātīvatto,
ārammanā yassa na santi keci,
Tathāgato . .

and where the passion-free
in peace have found Release,
—like moons from Rāhu's jaws; [465]

and where th' emancipate
in ceaseless vigilance [466]
move, calling nothing theirs

Victor by quelling lusts, [467]
Ender of birth and death,
calm, cool as is a lake,
Truth's Finder claims your gifts;

to former Buddhas peer, [468]
remote from lesser men,
stainless, of boundless Lore;

who, void of guile and pride, [469]
cares not to get or have,
true Brahmin, wrathless, spent;

whose mind, from errors freed, [470]
retains no hankerings,
who clings to naught at all;

who stoutly crossed the Flood, [471]
whose vision saw the Truth,
whose Cankers now are gone,
whom clay shall clothe no more;

the sage of full Release, [472]
from whom the lust to live
(and biting tongue) have gone
and left no smould'ring trace,

who, bursting ties, is free, [473]
who, pride-less 'mong the proud,
has plumbed Ill's cause and range;

who, craving nothing, soars [474]
to heights no others knew,
with naught to cause rebirth,

21. Parovarā yassa samecca dhammā [475]
vidhūpitā, atthagatā, na santi,
santo, upādānakhaye vimutto,
Tathāgato
22. Samyojanamjātikhayantadassī [476]
yo 'pānudi rāgapatham asesam,
suddho niddoso vimalo akāco,
Tathāgato .
23. Yo attanā 'Attānam' nānupassatī, [477]
samāhito ujjugato thitatto,
sa ve anejo akhilo akankho,
Tathāgato . . .
24. Mohantarā yassa na santi keci, [478]
sabbesu dhammesu ca ñānadassī,
sarīraṇ ca antimam dhāreti,
patto Sambodhim anuttaram sivaṁ
(ettāvatā yakkhassa suddhi),
—Tathāgato arahatī pūralāsam '
25. 'Hutaṇ ca mayham hutam atthu saccaṁ, [479]
yam tādīsam vedagunam alatthaṁ.
- Brahmā hi sakkhi! Patiganhātu me Bhagavā, bhuñjatu me Bhagavā,
pūralāsam!'
26. 'Gāthābhigītā me abhojaneyyam. [480]
Sampassatā, brāhmaṇa, n' esa dhammo;
gāthābhigītā panudanti buddhā;
Dhamme satī, brāhmaṇa, vuttir esā
27. Aññena ca kevalīnam mahesim, [481]
khīnāsavam kukkucavūpasantaṁ
annena pānena upatthahassu;
khettaṁ hi tam puññapekhasa hoti '
28. 'Sādhāham, Bhagavā, tathā vijaññaṁ [482]
yo dakkhīnam bhuñjeyya mādisassa,
yam yaññaakāle pariyesamāno,
pappuyya tava sāsanaṁ.'
29. 'Sārambhā yassa vigatā, cittaṁ yassa anāvīlaṁ, [483]
vipparamutto ca kāmehi, thīnaṁ yassa panūditaṁ,

beneath whose gaze all 'creeds',
consumed to ashes, die;
who, being spent, is freed;

[475]

who saw how bonds and birth
could be destroyed and cease;
who—passion swept away—
is cleansed, unmarred, and pure;

[476]

who finds no inward 'Self';
who—fixed, unswerving, sure—
is schooled, craves not, nor doubts;

[477]

he who with mind unwarped
fathoms each mental state,
whose body is his last,
who in Enlightenment
won bliss which crowns the pure;
—Truth's Finder claims your gifts.

[478]

The Brahmin: May mine prove off'ring true,
who find a sage like thee

[479]

Brahmā be witness! Lord, vouchsafe to take my cake.

The Lord. I touch no chanter's fee!
Seers countenance it not;
th' enlighten'd scout such fees;
and while the Doctrine lasts,
this practice must obtain

[480]

Provide with other fare
a sage of holy peace,
consummate, Canker-less.
—Merit to reap, sow *there*!

[481]

The Brahmin. Who, Lord, should have my cake?
Whom would'st thou bid me seek,
at time of sacrifice,
to eat a cake of mine?

[482]

The Lord Seek him who's done with strife, unmarred of heart,
lust-free, and roused from crass stolidity,

[483]

30 sīmantānam vinetāram, jātimaranakovīdam, [484]
munim moneyyasampannam, tādīsaṃ yaññaṃ āgataṃ

31. bhakuṭṭiṃ vinayitvāna pañjalikā namassatha, [485]
pūjetha annapānena,—evam ijjhanti dakkhiṇā ’

32. ‘Buddho bhavam arahatī pūralāsam, puññaakkhettam anuttaram, [486]
āyāgo sabbalokassa; bhoto dīnnam mahapphalan ti ’

Atha kho Sundarikabhāradvājo brāhmano Bhagavantaṃ etad avoca:
Abhikkantaṃ . (&c. as at page 24) arahatam ahoṣi.

5 MĀGHASUTTA

Evam me sutam Ekam samayam Bhagavā Rājagahe viharati Gijjhakūte
pabbate Atha kho Māgho mānava yena Bhagavā ten’ upasamkamī, upasam-
kamitvā Bhagavatā saddhū sammodī, sammodanīyam katham sārāṇīyam
vītisāretvā ekamantaṃ nisīdi Ekamantaṃ nisinnō kho Māgho mānava Bha-
gantaṃ etad avoca —Ahaṃ hi, bho Gotama, dāyako dānapatī vadaññū
yācayogo, dhammena bhoge pariyesāmi, dhammena bhoge pariyesitvā,
dhammaladdhehi bhogehi dhammādhigatehi ekassa pi dadāmi, dvīnam pi
dadāmi, tinnam pi dadāmi, catunnam pi dadāmi, pañcannam pi dadāmi,
channam pi dadāmi, sattannam pi dadāmi, atthannam pi dadāmi, navannam
pi dadāmi, dasannam pi dadāmi, vīsāya pi dadāmi, timsāya pi dadāmi, cat-
tārisāya pi dadāmi, paññāsāya pi dadāmi, satassa pi dadāmi, bhīyyo pi
dadāmi Kaccāham, bho Gotama, evam dadanto, evam yajanto, bahum
puññaṃ pasavāmīti?

Taggha tvam, mānava, evam dadanto evam yajanto bahum puññaṃ pasavasī
Yo kho, mānava, dāyako dānapatī ekassa pi dadāti—pe—satassa pi
dadāti, bhīyyo pi dadāti, bahum so puññaṃ pasavatīti

Atha kho Māgho mānava Bhagavantam gāthāya ajjhabhāsi —

1. Pucchām’ aham bho Gotamam vadaññum (iti Māgho [487]
kāsāyavāsī agīhaṃ carantaṃ.— mānava)
Yo yācayogo dānapatī gahattho
puññatthiko yajati puññapekho
dadam paresam idha annapānam,
—katham hutaṃ yajamānassa sujje?

who teaches folk the bounds of rectitude [484]
 and, versed in birth and death, is 'perfect sage'.
 When such a one draws near the sacrifice,

scorn not but welcome him, entreat him well [485]
 'Tis thus that offerings a blessing bring.

The Brahmin: Th' Enlighten'd Lord is chief recipient; [486]
 for, he is merit's richest field, a shrine
 for all the world's oblations;—gifts to him
 bring forth abundant fruit in rich return !

Wonderful, Gotama, quite wonderful ! Just as a man might set upright again . (Ec., as at p 25) . . Sundarika-Bhāradvāja was numbered among the Arahats.

Sutta 5. Largesse

Thus have I heard Once while the Lord was staying near Rājagaha at Vulture's Peak, a young brahmin named Māgha came to him and after courteous greetings took his seat to one side, saying to the Lord —I am generous, Gotama, accessible and openhanded I seek my substance aright, and from what I thus get and obtain I give away to a single individual, or to two or more recipients—up to a hundred or more Now tell me, Gotama, do I by all these doles and oblations store up much merit ?

Certainly you do, young brahmin; so would anyone who is generous, accessible and openhearted,—seeking his substance aright and, from what he has thus got and obtained, giving away to a single individual, or to two or more recipients, up to a hundred or more

Thereupon, Māgha addressed the Lord in these stanzas —

Māgha · Skilled judge of men's requests, [487]
 who goest, yellow-robed,
 thy homeless way,—I ask
 thee, Gotama, to whom
 should open-handed folk,
 who merit seek, do well
 to offer food and drink ?

2. Yo yācayogo dānapatī gahattho (*Māghātī Bhagavā*) [488]
 puññatthiko yajati puññapekho
 dadam paresam idha annapānam,
 ārādhaye dakkhiṇeyyehi tādi
3. Yo yācayogo dānapatī gahattho (*iti Māgho mānavo*) [489]
 puññatthiko yajati puññapekho
 dadam paresam idha annapānam,
 —akkhāhi me, Bhagavā, “dakkhiṇeyye”?
4. Ye ve asattā vicaranti loke, [490]
 akiñcanā kevalino yatattā,
 kālena tesu havyam pavecche
 yo brāhmaṇo puññapekho yajetha.
5. Ye sabbasamyojanabandhanacchidā, [491]
 dantā vimuttā anighā nirāsā,
 kālena tesu havyam pavecche
 yo brāhmaṇo puññapekho yajetha.
6. Ye sabbasamyojanavippamuttā, [492]
 dantā vimuttā anighā nirāsā,
 kālena—pe—
7. Rāgañ ca dosañ ca pahāya moham [493]
 khīṇāsavā vusitabrahmacariyā,
 kālena . . .
8. Yesu na māyā vasatī, na māno, [494]
 ye vītalobhā amamā nirāsā,
 kālena
9. Ye ve na tanhāsu upātīpannā, [495]
 vitareyya ogham, amamā caranti
 kālena . . .
10. Yesam tanhā na ’tthi kuhiñci loke, [496]
 bhavābhavāya idha vā huram vā,
 kālena .
11. Ye kāme hitvā agihā caranti, [497]
 susamyatattā, tasaram va ujju,
 kālena . .

The Lord. Success will crown their gifts
if he who takes has worth.

[488]

Māgha: In what consists that worth?

[489]

The Lord When 'merit' is the aim,
let brahmīns give to saints
who walk in self-control,
without belongings, freed;

[490]

—to those who, bursting Bonds,
are schooled, free, want-less, calm;

[491]

—to those who, loosed from Bonds,
are schooled, free, want-less, calm,

[492]

—to those, from passion, hate,
and error purged, who live
th' uncanker'd, holy life,

[493]

—to those in whom no guile
nor pride abides, who care
neither to get nor have,

[494]

—to those who—cravings quelled—
unburthened cross the Flood,

[495]

—to those who nowise crave
a future term of life,
on earth or anywhere,

[496]

—to those who, rid of lusts,
pursue their homeless way
straight onward, shuttle-wise,
in perfect self-control,

[497]

12. Ye vītarāgā susamāhīti¹ndriyā,
cando va Rāhugahanā pamuttā,
kālena . . . [498]
- 13 Samitāvino vītarāgā akopā
yesam gatī na 'tthi idha vipphahāya,
kālena . . . [499]
- 14 Jahetvā jātīmaranam asesam,
kathamkatham sabbam upātīvattā,
kālena . . . [500]
- 15 Ye attadīpā vicaranti loke,
akīñcanā sabbadhi vipphamuttā,
kālena . . . [501]
- 16 Ye h' ettha jānanti yathātathā idam.
'Ayam antīmā, na 'tthi punabbhavo' ti,
kālena . . . [502]
- 17 Yo vedagū jhānarato satīmā,
sambodhipatto, saranam bahunnam,
kālena tamhi havayam pavecche,
yo brāhmano puññapekho yajetha. [503]
- 18 Addhā amoghā mama pucchanā ahu;
akkhāsī me Bhagavā "dakkhineyye"
'Tvam h' ettha jānāsī yathātathā idam,
tathā hi te vidito esa dhammo [504]
- 19 Yo yācayogo dānapatī gahattho (ti Māgho mānavo) [505]
puññatthiko yajati puññapekho
dadam paresam idha annapānam,
—akkhāhi me, Bhagavā, "yaññasampadam"
- 20 'Yajassu; yajamāno, Māghā, (ti Bhagavā) [506]
sabbattha ca vipphasādehi cittam,
ārammanam yajamānassa yañño,
ettha patitthāya jahāti dosam
21. So vītarāgo, pavineyya dosam, [507]
mettam cittam bhāvayaṃ appamānam,
rattimdivam satataṃ appamatto
sabbā disā pharate appamaññaṃ.'

—to those, to passion dead,
with pow'rs in leash, Released
(like moons from Rāhu's jaws),
at peace, meek, passionless,
who've barred all further births,

[498]

[499]

who've done with birth and death,
and overcome all doubts;

[500]

—to those who're their own light,
unburthened, wholly freed;

[501]

—to those who realize:—
'This life's my last! my last!'

[502]

—to Him, the watchful seer,
whose Lore and Reveries
won him Enlightenment
to shelter multitudes;
—on Him let brahmins gifts
bestow, who merit seek

[503]

Māgha · Not vainly did I ask
For now the Lord (who knows
and clearly sees it all)
has shown to whom to give.

[504]

When open-handed folk
who merit seek to win,
bestow their food and drink
on others as a gift,
—does that a 'blessing' bring?

[505]

The Lord: In giving, purge thy heart,
till giving fills thy thought
and Blemishes depart

[506]

Thus, shalt thou,—calm, benign,
zealous by night and day—
breed limitless goodwill
embracing all the worlds

[507]

22. Ko sujjaṭhi?—muccati?—bajjaṭhi ca? [508]
 Ken' attanā gacchati Brahmālokaṃ?
 Ajānato me, Muni, brūhi puttho!
 (Bhagavā hi me sakkhī, Brahm' ajja dittho;
 tvam hi no Brahmasamo ti saccam!)
 Katham upapajjati Brahmālokaṃ, jutimā?

23. Yo yajati tividham yaññasampadam [509]
 (Māghāti Bhagavā)

ārādhaye dakkhiṇeyyehi tādi,
 evam yajitvā sammā yācayogo
 upapajjati Brahmālokaṃ ti brūmīti

Evam vutte Māgho mānava Bhagavantam etad avoca. 'Abhikkantam bho Gotama—pe—ajjatagge pānupetam saranam gatan ti.'

6 SABHIYASUTTA

Evam me sutam Ekam samayam Bhagavā Rājagahe viharati Veluvane Kalandakanivāpe Tena kho pana samayena Sabhiyassa paribbājakassa purānasālohitāya devatāya pañhā udditthā honti —'Yo te, Sabhiya, samano vā brāhmano vā ime pañhe puttho vyākaroti, tassa santike brahmacariyam careyyāsīti' Atha kho Sabhiyo paribbājako, tassā devatāya santike te pañhe uggahetvā, ye te samanabrāhmanā samghino ganino ganācariyā ñātā yasassino titthakarā sādhusammata bahujaṇassa, seyyathidam Pūrāno Kassapo, Makhalī Gosālo, Ajito Kesakambali, Pakudho Kaccāyano, Sañjayo Belatthiputto, Nigantho Nātaputto,—te upasamkamitvā te pañhe pucchati Te Sabhiyena paribbājakena pañhe putthā na sampāyanti, asampāyantā kopaṇi ca dosaṇi ca appaccayaṇi ca pātukaronti, api ca Sabhiyam yeva paribbājakam patipucchanti Atha kho Sabhiyassa paribbājakassa etad ahoṣi —'Ye kho te bhonto samanabrāhmanā samghino ganino ganācariyā ñātā yasassino titthakarā sādhusammata bahujaṇassa, seyyathidam Pūrāno Kassapo—pe—Nigantho Nātaputto, te mayā pañhe putthā na sampāyanti, asampāyantā kopaṇi ca dosaṇi ca appaccayaṇi ca pātukaronti, api ca mam yev' ettha patipucchanti Yan nūnāham hīnāy' āvattitvā kāme paribhuñjeyyan ti?'

Atha kho Sabhiyassa paribbājakassa etad ahoṣi —'Ayam pi samano Gotamo samghī c' eva ganī ca ganācariyo ca ñāto yasassī titthakaro sādhusammato bahujaṇassa Yan nūnāham samanam Gotamam upasamkamitvā ime pañhe puccheyyan ti?'

Atha kho Sabhiyassa paribbājakassa etad ahoṣi —'Ye pi kho te bhonto samanabrāhmanā jinnā vuddhā mahallakā addhagatā vayo anuppattā therā

Māgha. Who's cleansed, or freed, or bound?

[508]

Whereby can one secure
passage to Bráhmā's realms?
I know not, tell me, Sage,
—thou Bráhmā manifest!
I vow thee Bráhmā's peer!
How, Lord of light, can man
pass hence to Bráhmā's realms?

The Lord Let him whose gifts are graced
by gifts' three virtues, find
recipients of worth,
—Such openhandedness
admits to Bráhmā's realms.

[509]

Hereon, the young brahmin Māgha said to the Lord —Wonderful, Gotama, quite wonderful! Just as a man might set upright again (3c, as at p. 35) . from this day forth while life lasts.

Sutta 6. Sabhiya's Questions

Thus have I heard Once while the Lord was staying at Rājagaha in the Bamboo grove where the squirrels were fed, a certain deity who in life on earth had been a relation of Sabhiya the Wanderer, propounded certain questions, with the injunction to Sabhiya to follow any anchorite or brahmin who could answer them After learning these questions from the deity, Sabhiya betook him to anchorites and brahmins who had confraternities and schools, and were known and famed as heads of schools and founders of saving creeds and were held in high popular repute,—such as Pūrana Kassapa, Makkhalī Gosāla, Ajita Kesa-Kambali, Pakudha Kaccāyana, Sañjaya Belatthiputta, and Nāta-putta the Jain; and to each of these six he put those questions But not one of them could furnish the answers, each and all of them, on being questioned by Sabhiya, showed temper and irritation and resentment, and put counter-questions of their own to Sabhiya, till he was tempted to abandon the higher life for a life of pleasure.

But the thought came to him that, over and above these six, there was the anchorite Gotama, who equally had a confraternity and a school of his own, and was known and famed as the head of a school and the founder of a saving creed, and was held in high popular repute Why not ask Gotama?

Then followed the thought that all those personages whom he had already asked without success, were old and venerable men of long standing as

rattaññū cirapabbajitā samghino ganino . . mam yev' ettha patipucchanti.
Kim pana me samano Gotamo ime pañhe puttho vyākarissatī? Samaṇo hi
Gotamo daharo c' eva jātiyā navo ca pabbajjāyātī'

Atha kho Sabhiyassa paribbājakassa etad ahoṣi.—'Samano kho daharo tī
na uññātabbo, na paribhotabbo; daharo pi ce samano hotī, so ca hotī
mahiddhiko mahānubhāvo Yan nūnāham samanam Gotamam upasam-
kamitvā ime pañhe puccheyyan tī?'

Atha kho Sabhiyo paribbājako yena Rājagaham tena cārikam pakkāmi,
anupubbena cārikam caramāno yena Rājagaham, Veluvanam, Kalandaka-
nivāpo, yena Bhagavā ten' upasamkamī, upasamkamitvā Bhagavatā saddhūṃ
sammodī, sammodanīyam katham sārānīyam vītisāretvā ekamantam nīsīdi.
Ekamantam nīsinnō kho Sabhiyo paribbājako Bhagavantam gāthāya ajjha-
bhāsi —

1 Kamkhī vecikicchī āgamaṃ (iti Sabhiyo) [510]
pañhe pucchitum abhikamkhamāno,
tes' antakaro bhavāhi me, pañhe me puttho
anupubbam anudhammaṃ vyākarohi me.

2. Dūrato āgato sī (Sabhiyāti Bhagavā) [511]
pañhe pucchitum abhikamkhamāno;
—tes' antakaro bhavāmi te, pañhe te puttho
anupubbam anudhammaṃ vyākaromi te

3 Puccha mam, Sabhiya, pañham yam kiñci manas' icchasi, [512]
tassa tass' eva pañhassa aham antam karomi te tī.

Atha kho Sabhiyassa paribbājakassa etad ahoṣi —'Acchariyam vata bho;
abbhutam vata bho' yam vatāham aññesu samanabrāhmaṇesu okāsamattam
pi nālattham, tam me idam samanena Gotamena okāsakammam katan
tī', attamano pamodito udaggo pītisomanassajāto Bhagavantam pañham
pucchi —

4 Kimpattinam āhu 'bhikkhunam?' (iti Sabhiyo) [513]
'Soratam' kena? Kathaṃ ca 'dantam' āhu?
'Buddho' tī katham pavuccatī?
Puttho me, Bhagavā, vyākarohi.

5 Pajjena katena attanā (Sabhiyāti Bhagavā) [514]
parinibbānagato vitinnakamkho,
vibhavaṃ ca bhavaṃ ca vipphāya,
vusitavā khīnapunabbhavo,—sa "bhikkhu".

anchorites, and that, as they had all failed to answer the questions, how could answers be expected from Gotama,—who was so junior in years and had only become an anchorite so recently?

But here came the thought to Sabhiya that an anchorite was not to be despised and scorned on grounds of youth, and that if a young man became an anchorite, he attained great potency and powers. So why not ask Gotama the questions?

Thereupon, Sabhiya the Wanderer set out on an alms-pilgrimage to Rājagaha and at last found the Lord in the Bamboo grove where the squirrels were fed and, after courteous greetings sat down to one side, addressing the Lord in these stanzas:—

Sabhiya. Doubt and perplexity [510]
bring me with questions here;
I pray you make all clear;
expound their full import
as I put each in turn.

The Lord. Thou comest from afar [511]
with questionings, and I
will answer each in turn
and show its full import.

So ask me what thou wilt [512]
and I will answer it

Thought Sabhiya to himself —It is wonderful, it is marvellous, how the anchorite Gotama has accorded me the hearing which all those other anchorites and brahmins refused me! So in gladness and joy, the elated and jubilant Sabhiya asked the Lord the following question —

What stamps 'the Almsman true'? [513]
What makes him 'meek' and 'schooled'?
What marks 'Enlightenment'?
Answer me, Lord, I pray

The Lord The 'Almsman true' is he [514]
who treads his chosen path
up to Nirvāna, quit
of doubts, not troubling if
life closes or runs on,
—the man who greatly lived
and now hath slain rebirth.

6. Sabbattha upekhako satīmā,
na so himsatī kañci sabbaloke,
tiṇṇo samano anāvilo,
ussadā yassa na santi, “sorato” so. [515]

7. Yass’ indriyāni bhāvitāni,
ajjhattam bahiddhā ca sabbaloke;
nibbijjha imam parañ ca lokam
kālam kamkhatī bhāvito, sa “danto”. [516]

8. Kappāni viceyya kevalāni,
samsāram dubhayam cutūpapātam,
vigatarajam ananganam visuddham,
pattam jātikkhayam,—tam āhu “buddhan” tī. [517]

Atha kho Sabhīyo paribbājako Bhagavato bhāsitaṃ abhinanditvā anumoditvā attamano pamodito udaggo pītisomanassajāto Bhagavantam uttarim pañhaṃ apucchi —

9. Kimpattinam āhu “brāhmanam”?
“samanam” kena? kathañ ca “nhātako” tī?
“nāgo” tī katham pavuccatī?
—Puttho me, Bhagavā, vyākarohi (iti Sabhīyo) [518]

10. Bāhetvā sabbapāpakāni,
vimalo sādhusamāhito thitatto,
samsāram aticca kevalī so
asito tādī pavuccate “brahmā” (Sabhīyāti Bhagavā) [519]

11. Samitāvi, pahāya puññapāpam,
virajo, ñatvā imam parañ ca lokam,
jātīmaranam upātivatto,
“samano” tādī pavuccate tathattā [520]

The man of watchful poise
 who harms no living thing,
 the stainless anchorite
 —beyond life's Flood, devoid
 of arrogance,—is 'meek'.

[515]

He's 'schooled' who drills each thought
 —self-bred or from without—,
 whom scrutiny of this
 and other worlds has taught
 calmly to wait death's call.

[516]

'Enlightenment' is his
 whose piercing eye surveys
 all ages, and perceives
 how creatures come and go
 to tramp their dismal round,
 who—spotless, stainless, pure—
 has done with birth and death

[517]

Thereon, in gladness and joy at the Lord's words, the elated and jubilant
 Sabhiya asked his next question —

What stamps a 'Brahmin', Lord?
 —an 'Anchorite'?—a 'Saint'?
 What makes a 'Paragon'?
 Answer me, Lord, I pray

[518]

The Lord 'Brahmin' is he who—quit
 of evil, steadfast, rapt—
 has left rebirth behind
 for calm, consummate Peace.

[519]

True 'Anchorite' is he
 who, finding anchorage
 beyond works good or bad,
 by faultlessness has plumbed
 both this and other worlds,
 and vanquished birth and death.

[520]

12. Nīnhāya sabbapāpakāni, [521]
 ajjhattam bahiddhā ca sabbaloke,
 devamanussesu kappiyesu
 kappam n' eti, tam āhu "nhātako" ti.

13. Āgum na karoti kiñci loke, [522]
 sabbasamyoge visajja bandhanāni
 sabbattha na sajjati vimutto,
 —"nāgo" tādī pavuccate tathattā ti.

Atha kho Sabhiyo paribbājako—pe—Bhagavantam uttarim pañham apucchi.—

14. Kam "khettaṇnam" vadanti buddhā? (iti Sabhiyo) [523]
 "kusalam" kena? kathaṇ ca "pandito" ti?
 "muni" nāma katham pavuccati?
 —Puttho me, Bhagavā, vyākarohi

- 15 Khetṭāni viceyya kevalāni (Sabhīyāti Bhagavā) [524]
 divyam mānusakaṇ ca brahmakhetṭam
 sabbakhetṭamūlabandhanā pamutto,
 "khettaṇno" tādī pavuccate tathattā

- 16 Kosāni viceyya kevalāni [525]
 dibbam mānusakaṇ ca brahmakosam,
 sabbakosamūlabandhanā pamutto,
 "kusalo" tādī pavuccati tathattā.

- 17 Dubhayāni viceyya pandarāni [526]
 ajjhattam bahiddhā ca suddhipañño,
 kanhasukkam upātivatto,
 "pandito" tādī pavuccate tathattā

- 18 Asataṇ ca sataṇ ca ñatvā dhammaṇ
 ajjhattaṇ bahiddhā ca sabbaloke, [527]
 devamanussehi pūjīyo so,
 sangarṇ jālam aticca,—so "munīti".

The 'Saint' has washed away
all evil, inly bred
or from without; no more
he'll enter time—like gods
and men, the brood of time.

[521]

He who lives guiltless here,
who, bursting bonds and ties,
hugs naught, but wins Release,
—is therefore 'Paragon'

[522]

Hereupon, in gladness and joy at the Lord's words, the elated and jubilant Sabhiya asked his next question—

Whom do th' enlighten'd term
'field's conqueror'? What makes
a 'skilled' man?—what a 'sage'?
and what proclaims the 'seer'?
Answer me, Lord, I pray.

[523]

The Lord. When thought on fields to grow
bliss—human or divine—
uproots all zest for fields,
a man has 'conquer'd fields'.

[524]

When thought on barns to store
bliss—human or divine—
uproots all zest for barns,
a man attains to 'skill'

[525]

When thought on senses' range
(internal or without)
has left conviction clear
—above all hopes or fears—,
that makes a man a 'sage'

[526]

A 'seer' is he who knows
all outlooks good or bad,
selfbred or from without;
whom gods and men revere;
who bursts all ties and snares.

[527]

Atha kho Sabhiyo paribbājako—pe—Bhagavantam uttarim pañham apucchi —

- 19 Kimpattinam āhu “vedagum”² (iti Sabhiyo) [528]
 “Anuviditam” kena² kathañ ca “viriyaṇā” tī?
 “Ājāniyo” kin tī nāma hotī?
 —Puttho me, Bhagavā, vyākaroḥi

- 20 Vedāni vīceyya kevalāni (Sabhiyāti Bhagavā) [529]
 samanānam yāni p’ atthi brāhmaṇānam
 sabbavedanāsu vitarāgo
 sabbam vedam aticca,—“vedagū” so.

- 21 Anuvicca papañca-nāmarūpam, [530]
 ajjhattam bahiddhā ca rogamūlam,
 sabbarogamūlabandhanā pamutto,
 “anuvidito” tādī pavuccate tathattā.

- 22 Virato idha sabbapāpakehi, [531]
 nirayadukkhā aticca, viriyaṇāso,
 so “viriyaṇā” padhānavā
 dhīro tādī pavuccate tathattā.

- 23 Yass’ assu lūtāni bandhanāni [532]
 ajjhattam bahiddhā ca sangamūlam,
 sabbasangamūlabandhanā pamutto,
 “ājāniyo” tādī pavuccate tathattā tī.

Atha kho Sabhiyo paribbājako—pe—Bhagavantam uttarim pañham apucchi —

- 24 Kimpattinam āhu “sottiyam” (iti Sabhiyo) [533]
 “ariyam” kena² Kathañ ca “caranavā” tī?
 “Paribbājako” kin tī nāma hotī?
 Puttho me, Bhagavā, vyākaroḥi.

- 25 Sutvā sabbadhammam abhiññāya loke (Sabhiyāti Bhagavā) [534]
 sāvajjānavajjam yad atthi kiñci
 abhibhum, akathamkatham, vimuttam,
 anigham, sabbadhī-m-āhu “sottiyam” tī.

Hereon, in gladness and joy at the Lord's words, the elated and jubilant Sabhiya asked his next question.—

What stamps 'th' adept in lore'? [528]
 What makes him 'come to know'?
 How gets he 'zeal'? And what
 is termed a 'scion', Lord?
 Answer me, Lord, I pray.

The Lord He who surveying lore [529]
 (brahmins' and anchorites'),
 and, losing zest for things
 of sense, outgrows all lore,
 —'tis he is 'lore's adept'.

He who detects the curse [530]
 of 'personality'
 (disease's root!), and plucks
 out all that bound him fast,
 —'tis he has 'come to know'.

He who, eschewing wrong, [531]
 prevails o'er pains of hell,
 shews 'zeal' by battling on
 in staunch persistency.

He who snaps bonds within [532]
 and stubs all roots without,
 till he is free from roots
 and bonds,—a 'scion' is

Hereon in gladness and joy at the Lord's words, the elated and jubilant Sabhiya put his next question —

What stamps man 'Erudite'? [533]
 What makes him 'Noble'?—What
 'Upright'?—What 'Anchorite'?
 Answer me, Lord, I pray.

The Lord He who has learned and plumbed [534]
 all outlooks, till—beyond
 all praise and blame—doubts pass,
 and with Release comes calm,
 —he's wholly 'Erudite'.

26. Chetvā āsavāni, ālayāni [535]
vidvā, so na upeti gabbhaseyyam;
saññam tividham panujja pankam
kappan n' eti, tam āhu "ariyo" ti.

27. Yo idha caranesu pattipatto [536]
kusalo sabbadā ajāni Dhammaṃ,
sabbattha na sajjati, vimutto,
patighā yassa na santi, "caranavā" so.

28. Dukkhavepakkam yad atthi kammam [537]
uddham adho ca tiriyaṇ cāpi majjhe
paribbājayitvā pariññacārī
māyam mānam atho pi lobhakodham
pariyantam akāsi nāmarūpam,
tam "paribbājakam" āhu pattipattan ti.'

Atha kho Sabhiyo paribbājako Bhagavato bhāsitam abhinanditvā anu-
moditvā attamano pamodito udaggo pītisomanassajāto uṭṭhāyāsanaṃ ekamsam
uttarāsaṅgam karitvā yena Bhagavā ten' añjalim panāmetvā Bhagavantam
sammukhā sārūppāhi gāthāhi abhittavā:—

29. Yāni ca tīni yāni ca satthi [538]
samaṇappavādasitāni, bhūripañña,
saññakkhara-saññanissitāni
osaraṇāni vineyya oghatam' agā.

30. Antagū si pārāgū si dukkhassa! [539]
Arahā si! Khīnāsavaṃ tam maññe!
Jutimā mutimā pahūtapañño,
dukkhass' antakara, atāresi mam!

31. Yaṃ me kankhitam aññāsi, [540]
vicikiccham maṃ atāresi, namo te!
Muni monapathesu pattipatta,
akhila Ādiccabandhu, sorato si!

32. Yā me kaṃkhā pure āsi, tam me vyākāsi, cakkhumā. [541]
Addhā Muni si Sambuddho, na 'tthi nīvaranā tava

33. Upāyāsā ca te sabbe viddhastā vinalīkatā; [542]
sītibhūto damappatto dhītimā saccaṇikkamo.

34. Tassa te Nāganāgassa, Mahāvīrassa, bhāsato [543]
sabbe devā anumodanti ubho Nārada-Pabbatā

He who tracks Cankers down
and hacks them out, to know
rebirth no more but sweep
aside, as filth, all things
of sense and banish Time,
—'tis he is 'Noble' styled. [535]

He who on earth walks sure,
with skill to grasp the Truth,
—ensnared, repelled, by nought,
but free,—'Upright' is he. [536]

The pilgrim who discerns
what acts have Ills for fruit,
and, comprehending, sloughs
guile, pride of life, wants, wrath,
and personality,
—is perfect 'Anchorite'. [537]

Hereon, in gladness at the Lord's words, the elated and jubilant Sabhiya rose up from his seat and, with his right shoulder bared, stretched forth his folded palms towards the Lord, as he addressed him to his face in stanzas fit —

Great sage, who didst reject
the sense-based sophistries
of three and sixty sects,
thou soarest o'er life's gloom! [538]

Ending, transcending, Ills,
Cankerless Arahāt,
thy insight, light, and lore
have brought me safe 'Across'! [539]

For marking my distress,
for freeing me from doubt,
I laud thee, sage benign,
consummate master-mind,
great Kinsman of the Sun! [540]

The doubts I had are solved by thee, O Seer,
O All-Enlighten'd sage immaculate! [541]

With ev'ry perturbation rooted up,
unfever'd, tranquil, strong in Truth art thou! [542]

Great Victor! Paragon! Thy words rejoice
all gods, all Nārādās, all Pábbatās [543]

35. Namo te, purisājañña! Namo te, purisuttama!
Sadevakasmim lokasmim na 'tthi te patipuggalo. [544]

36. Tuvam Buddho; tuvam Satthā, tuvam Mārābhūbhū Munī;
tuvam anusaye chetvā tinno tāres' imam pajam [545]

37. Upadhī te samatikkantā; āsavā te padālītā;
sīho 'sī anupādāno pahīnabhayabheravo [546]

38. Pundarikam yathā vaggu toyē na upalīppatī,
evam puññe ca pāpe ca ubhaye tvam na līpassī'
—Pāde, vīra, pasārehi Sabhiyo vandatī Satthuno tī. [547]

Atha kho Sabhiyo paribbājako Bhagavato pādesu sirasā nīpatitvā, Bhagavantam etad avoca —Abhikkantam, bhante,—pe—dhammañ ca bhikkhusaṅghañ ca. Labheyyāham, bhante, Bhagavato santike pabbajjam, labheyyam upasampadan tī.

Yo kho, Sabhiya, aññatitthiyapubbo imasmim Dhammavinaye ākaṃkhatī pabbajjam ākaṃkhatī upasampadam, so cattaro māse parivasatī, catunnam māsānam accayena ārad dhacittā bhikkhū pabbājentī upasampādentī bhikkhubhāvāya. Apī ca m' ettha puggalavemattatā viditā tī.

Sace, bhante, aññatitthiyapubbā imasmim Dhammavinaye ākaṃkhaṇtā pabbajjam ākaṃkhaṇtā upasampadam cattāro māse parivasanti, catunnam māsānam accayena ārad dhacittā bhikkhū pabbājentī upasampādentī bhikkhubhāvāya,—aham cattārī vassāni parivasissāmi, catunnam vassānam accayena ārad dhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāyā tī

Alattha kho Sabhiyo Bhagavato santike pabbajjam, alattha upasampadam—pe—aññataro kho pan' āyasmā Sabhiyo arahatam ahosi

7 SELASUTTA

Evam me sutam Ekam samayam Bhagavā Ang-uttarāpesu cārikañ caramāno mahatā bhikkhusamghena saddhim addhatelasehi bhikkhusatehi yena Āpanam nāma Anguttarāpānam nigamo tad avasari Assosī kho Keniyo jatilo —Samano khalu, bho, Gotamo Sakyaputto Sakyakulā pabbajito Anguttarāpesu cārikam caramāno mahatā bhikkhusamghena saddhim addhatelasehi bhikkhusatehi Āpanam anupatto, tam kho pana bhavantam Gotamam evam kalyāno kittisaddo abbhuggato 'Iti pī so Bhagavā araham Sammāsambuddho vijjācaranasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam Buddho Bhagavā, so imam lokam sadevakam samārakam

I hail thee noblest, foremost of mankind,
nor earth nor heaven holds thy counterpart! [544]

Enlighten'd Master! Over Māra's hosts
triumphant! Sage, who, wrong propensities
uprooting, for thyself salvation found
and taught mankind to find salvation too! [545]

Thou hast surmounted all that breeds rebirth
and extirpated Canker-growths within! [546]
With naught to bind thee thrall to life, thou 'rt free
as forest lion from all fears and dread.

E'en as a lotus fair to water gives [547]
no lodgment, thou by good and bad alike
art unaffected Stretch thou forth thy feet,
O Victor I salute my Master's feet!

Hereon, Sabhiya the Wanderer, bowing his head in homage at the Lord's feet, said.—It is wonderful, sir (*Ēc*, *as at p. 25*) confirmation as an Almsman with the Lord!

'Sabhiya, a former sectary of another school who seeks admission and confirmation in this Doctrine and Rule, first resides for four months, at the close of which period proved Almsmen admit and confirm him as an Almsman I recognize a distinction between persons in this case'

'If, sir, former sectaries of other schools have first to undergo a four months' probation before enrolment here, then I will reside for four years, at the close of which period let proved Almsmen admit and confirm me as an Almsman'

So Sabhiya the Wanderer received admission and confirmation as an Almsman at the hands of the Lord Nor was it long thereafter before the reverend Sabhiya, dwelling alone and aloof (*Ēc*, *as at p. 25*) was numbered among the Arahats

Sutta 7. The Superman

Thus have I heard Once when the Lord was on an alms-pilgrimage in the Anga country north of the Ganges, with a great train of Almsmen, numbering twelve hundred and fifty, he sojourned in the Anga township of Āpana across the river

It came to the ears of Keniya of the matted-hair that the anchorite Gotama, a Sakyan who had gone forth from home to homelessness as a Pilgrim, was reported to have arrived at Āpana with this great train in the course of an alms-pilgrimage Such, according to report, was the high repute noised

sabrahmakam sassamanabrāhmanim pajam sadcva-manussam sayam abhiññā sacchikatvā pavedeti; so Dhammam deseti ādikalyānam majjhe kalyānam pariyośānakalyānam sāttham savyañjanam; kevalaparipunnam parisuddham brahmacariyam pakāseti, sādhu kho pana tathārūpānam arahatam dassanam hotīti'

Atha kho Keniyo jatilo yena Bhagavā ten' upasamkamī, upasamkamitvā Bhagavatā saddhim sammodi, sammodanīyam katham sārānīyam vītisāretvā ekamantam nisīdi Ekamantam nisinnam kho Keniyam jatilam Bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahamsesī Atha kho Keniyo jatilo Bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito Bhagavantam etad avoca — Adhivāsetu me bhavam Gotamo svātanāya bhaddham saddhim bhikkhusamghenāti Evam vutte, Bhagavā Keniyam jatilam etad avoca: Mahā kho, Keniya, bhikkhusamgho, addhatelasāni bhikkhusatāni; tvañ ca kho brāhmanesu abhippasanno ti Dutiyam pi kho Keniyo jatilo Bhagavantam etad avoca. Kiñcāpi, bho Gotama, mahā bhikkhusamgho addhatelasāni bhikkhusatāni ahañ ca brāhmanesu abhippasanno, adhivāsetu me bhavam Gotamo . . . bhikkhusamghenāti Dutiyam pi kho Bhagavā Keniyam jatilam etad avoca: Mahā kho . . . abhippasanno ti. Tatiyam pi kho Keniyo jatilo Bhagavantam etad avoca. Kiñcāpi, bho Gotama, . . . adhivāsetv-eva me bhavam Gotamo . . . bhikkhusamghenāti

Adhivāsesī Bhagavā tunhībhāvena

Atha kho Keniyo jatilo, Bhagavato adhivāsanaṃ vidditvā, utthāyāsanaṃ yena sako assamo ten' upasamkamī, upasamkamitvā mittāmacce ñātisālohitā āmantesi.—Sunantu me bhonto mittāmaccā ñātisālohita Samano me Gotamo nimantito svātanāya bhaddham saddhim bhikkhusamghena Yena me kāya-veyyāvatikam kareyyāthāti

Evam bho ti kho Keniyassa jatilassa mittāmaccā ñātisālohita Keniyassa jatilassa patissutvā app-ekacce uddhanāni khananti, app-ekacce katthāni phārenti, app-ekacce bhājanāni dhovanti, app-ekacce udakamanikam patitthāpentī, app-ekacce āsanāni paññāpentī; Keniyo pana jatilo sāmam yeva mandalamālam patiyādeti.

Tena kho pana samayena Selo brāhmano Āpane pativasati, tinnam vedānam pārāgū, sanighanduketubhānaṃ sakkharappabhedānam; itihāsapañcamānam padako veyyākarano; lokāyatamahāpurisalakkhanesu anavayo; tīni mānavakasatāni mante vāceti Tena kho pana samayena Keniyo jatilo Sele brāhmane abhippasanno hoti

Atha kho Selo brāhmano tīhi mānavakasatehi parivuto janghāvihāram anucankamamāno anuvicaramāno yena Keniyassa jatilassa assamo ten' upasamkamī Addasā kho Selo brāhmano Keniyassamiye jatile app-ekacce uddhanāni khanante—pe—app-ekacce āsanāni paññāpente, Keniyam pana jatilam sāmam yeva mandalamālam patiyādentam, disvāna Keniyam jatilam etad avoca Kiñ nu kho bho Keniyassa āvāho vā bhavissati, vivāho vā bhavissati,

abroad concerning this Gotama that he was said to be —‘The Lord, Arahāt All-Enlightened, walking by knowledge, blessed, understanding all worlds, the matchless tamer of the human heart, teacher of gods and men, the Lord Buddha, this universe—with its gods, its Māras, its Brahmās, its anchorites and brahmins, embracing all deities and mankind—all this he has discerned and realized for himself and makes known to others, he preaches a Doctrine which is so fair in its outset, its middle, and its close, with both text and import; he propounds a higher life that is wholly complete and pure;—it is good to go and visit men of worth like him ’

So Keniya came to the Lord and, seating himself after greetings, was by the Lord instructed, roused, fired, and cheered onwards with a doctrinal discourse, at the close of which Keniya invited the Lord, with his Community, to take to-morrow’s meal with him. Said the Lord —‘There are no less than twelve hundred and fifty Almsmen with me,—and you are an adherent of the brahmins, Keniya!’

A second time did Keniya tender his invitation, saying this made no difference, and a second time did he receive the same answer. But when the invitation was repeated for the third time, with the words ‘You have only to assent’, the Lord, by his silence, accepted it. Then Keniya got up and went off to his own hermitage, where he told his friends and kinsfolk who was coming, and asked them to help. Readily enough, they set to work, some digging earth-ovens, some splitting firewood, some scouring pans, and others setting out water-jars, and placing seats ready,—while Keniya with his own hands prepared a round pavilion.

Now at that time there was living at Āpana the brahmin Sela, who was versed in all three Vedas, was accomplished in ritual with the glosses thereon, in phonetics, and in etymology, as also in legends, which he could recite and explain, and he was not unversed in the world’s duration and in the signs that mark a Superman, he had three hundred young brahmins to whom he taught the runes. At this time, moreover, Keniya of the matted-hair was an adherent of this brahmin Sela.

Accompanied by his three hundred pupils, the brahmin came in the course of a stroll to Keniya’s hermitage and saw all Keniya’s adherents busy with their several tasks, while Keniya with his own hands was preparing a round pavilion. At the sight, the brahmin said to Keniya —‘What is all this? Is it a wedding-feast for a bridegroom or for a bride? Or is there a great oblation afoot? Or have you invited to a repast to-morrow Seniya Bimbisāra, king of Magadha, with all his host?’

Said Keniya ‘It is no wedding-feast, Sela, nor is the king coming with all

mahāyañño vā paccupatthito, rājā vā Māgadho, Senīyo Bimbisāro, nimantito svātanāya saddhim balakāyenāti?

Na me, Sela, āvāho bhavissati, na pi vivāho bhavissati, na pi rājā Māgadho, Senīyo Bimbisāro, nimantito svātanāya saddhim balakāyena. Api ca kho me mahāyañño paccupatthito atthi Samano Gotamo Sakyaputto Sakyakulā pabbajito Anguttarāpesu cārikam caramāno mahatā bhikkhusamghena saddhim adhatelasehi bhikkhusatehi Āpanam anuppatto Tam kho pana bhavantam Gotamam—pe—Buddho Bhagavā ti;—so me nimantito svātanāya saddhim bhikkhusamghenāti

‘Buddho’ ti, bho Keniya, vadesi?

‘Buddho’ ti, bho Sela, vadāmi

‘Buddho’ ti, bho Keniya, vadesi?

‘Buddho’ ti, bho Sela, vadāmi

Atha kho Selassa brāhmanassa etad ahoṣi.—Ghoso pi kho eso dullabho lokasmim yadidam ‘Buddho’ ti. Āgatāni kho pana asmākam mantesu dvattimsa Mahāpurisa-lakkhanāni, yehi samannāgatassa Mahāpurisassa dve va gatiyo bhavanti, anaññā. Sacc agāram ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturato vijitāvī janapadatthāvariya-patto sattanatanasamannāgato; tass’ imāni satta ratanāni bhavanti, scyyathidam · cakkaratanam, hatthiratanam, assaratanam, maniratanam, itthiratanam, gahapati-ratanam, parināyakaratanam eva sattamam; parosahassam kho pan’ assa puttā bhavanti—sūrā virangarūpā parasenappamaddanā So imam pathavim sāgarapariyantam, adandena asatthena, dhammena abhivijīya ajjhāvasati. Sacc kho panāgarasmā anagāriyam pabbajati, araham hoti Sammāsambuddho loke vivattacchaddo—Kham pana, bho Keniya, etarahi so bhavam Gotamo viharati, araham Sammāsambuddho ti?

Evam vutte, Kenīyo jatilo dakkhinam bāham paggahetvā Selaṃ brāhmanam etad avoca: Yen’ esā, bho Sela, nilavanarājī ti

Atha kho Selo brāhmano tīhi mānavakasatehi saddhim yena Bhagavā ten’ upasamkamī Atha kho Selo brāhmano te mānavake āmantesi —Appasaddā bhonto āgacchantu pade padam nikkhipantā,—durāsadā hi te Bhagavanto, sīhā va ekacarā, yadā cāham, bho, samanena Gotamena saddhim manteyyam, mā me bhonto antarantarākatham opātetha, kathāpariyosānam me bhavanto āgamentūti Atha kho Selo brāhmano yena Bhagavā ten’ upasamkamī, upasamkamitvā Bhagavatā saddhim sammodi, sammodanīyam katham sārānīyam vītisāretvā ekamantam nisīdi Ekamantam nisīno kho Selo brāhmano Bhagavato kāye dvattimsa Mahāpurisa-lakkhanāni sammānesi Addasā kho Selo brāhmano Bhagavato kāye dvattimsa Mahāpurisa-lakkhanāni yebhuyyena thapetvā dve,—dvīsu Mahāpurisa-lakkhanesu kamkhati vicikicchati nādhimuccati na sampasīdati,—kosohite ca vatthaguyhe pahūtaṃ jīvhatāya ca

Atha kho Bhagavato etad ahoṣi. Passati kho me ayam Selo brāhmano dvattimsa Mahāpurisa-lakkhanāni yebhuyyena thapetvā dve, dvīsu Mahā-

his host; but I have got a great oblation afoot For the anchorite Gotama, who left his Sakyan home to be a Pilgrim, has arrived at Āpana in the course of an alms-pilgrimage, with twelve hundred and fifty Almsmen in his train. Now, such, according to report, is the high repute noised abroad concerning this Gotama that he is said to be (Ec, as p. 135) the Lord Buddha. He it is who has been invited for to-morrow, he and his Community

Do you say 'Buddha', Keniya?

Yes, I do, Sela.

Do you really say 'Buddha'?

Yes, I do, Sela

Thought the brahmin to himself —Rarely indeed is the title of 'Buddha' heard in the world In our runes there have been handed down the two and thirty marks of a Superman, for whom, if he bears those marks, there awaits one of two careers and no third Should he live a home life, he becomes Emperor over the four quarters of the earth, righteous in himself and ruling righteously, victorious abroad, enforcing law and order at home, and possessing the Seven Jewels, to wit,—wheel, elephant, charger, gem, queen-consort, treasurer, and counsellor More than a thousand sons has he, heroes of might who trample down the enemy's host before them Over all this earth to the shores of ocean he extends his sway by sheer righteousness alone and not by cudgel or sword But, if, instead, he goes forth from home to homelessness as a Pilgrim, he becomes the Arahat All-Enlightened who lifts the veil from the world

Said Sela aloud —Where, Keniya, is Gotama now staying, this Arahat All-Enlightened?

In answer, Keniya stretched out his right arm and said.—Yonder, Sela, in that stretch of dark trees

Then the brahmin proceeded to the Lord, attended by his three hundred young brahmins, to whom he gave the following instructions —Move forward in silence, noiselessly in one another's footsteps, for, these Lords are hard of access, like solitary lions And, while I am conferring with the anchorite Gotama, keep silent till my talk with him is over, and do not interrupt

Arrived in the Lord's presence, the brahmin, seating himself after courteous greetings, scanned the Lord's body for the two and thirty marks of a Superman, and in time observed them all save two, namely the privities hidden in a sheath and the big tongue, concerning which two he was in doubt and perplexity, not feeling certain or sure

Realizing precisely the brahmin's uncertainty of mind, the Lord put forth such a manifestation of psychic power that Sela could see the Lord's privities

purisa-lakkhanesu kamkhatī vicikicchā nādhimuccatī na sampasīdatī, koso-
hite ca vatthaguyhe pahūtajivhatāya cātī Atha kho Bhagavā tathārūpam
iddhābhīsamkhāram abhīsamkhāsī yathā addasa Selo brāhmaṇo Bhagavato
kosohitam vatthaguyham Atha kho Bhagavā jivham ninnāmetvā ubho pi
kannasotāni anumasi patīmasi, ubho pi nāsikasotāni anumasi patīmasi,
kevalam pi nalātamandalam jivhāya chādesi Atha kho Selassa brāhmaṇassa
etad aho si Samannāgato kho samano Gotamo dvattimsa Mahāpurisa-
lakkhaṇehi paripunnehi, no aparipunnehi. No ca kho nam jānāmi 'Buddho
vā no vā'. Sutam kho pana mētam brāhmaṇānam vuddhānam mahallakānam
ācariyapācariyānam bhāsamānānam 'Ye te bhavanti arahanto Sammāsam-
buddhā, te sake vanne bhaññamāne attānam pātūkarontīti; yannūnāham
samanam Gotamam sammukhā sārūppāhi gāthāhi abhīttaveyyan ti?' Atha
kho Selo brāhmaṇo Bhagavantam sammukhā sārūppāhi gāthāhi abhīttavā —

1. Paripunnakāyo suruci sujāto cārūdasano [548]
suvannavanno 'si, Bhagavā, susukkadātho 'si, viriyavā
2. Narassa hi sujātassa ye bhavanti viyañjanā [549]
sabbe te tava kāyasmim Mahāpurisa-lakkhanā.
3. Pasannanetto, sumukho, brahā, uju, patāpavā, [550]
majjhe samanassamghassa, ādicco va, virocasi
4. kalyāṇadassano bhikkhu, kañcanasannibhattaco. [551]
Kīn te samanabhāvena evam uttamavannino?
5. Rājā arahasi bhavitum cakkavatti rathesabho, [552]
cāturanto vijitāvi Jambusandassa issaro.
6. Khattiyā bhojarājāno anuyuttā bhavantu te! [553]
rājābhīrājā, manujindo, rajjam kārehi, Gotama!
7. Rājāham asmi, Selāti, dhammarājā anuttaro, [554]
dhammena cakkam vattemi, cakkam appativattiyam.
8. Sambuddho patijānāsī 'dhammarājā anuttaro [555]
dhammena cakkam vattemi' itī bhāsasi, Gotama.
9. Ko nu senāpatī bhoto sāvako Satthu-d-anvayo? [556]
Ko te imam anuvatteti dhammacakkam pavattitam?

within their sheath; and then, putting forth his tongue, he passed it up and down over the orifices of both ears and of both nostrils, and covered with it the whole expanse of his forehead.

Quite sure now about the presence of the two and thirty marks, Sela still did not know whether he possessed Enlightenment or not. But he remembered hearing from old and aged brahmins, teachers of teachers, that those who become Arahats All-Enlightened, reveal themselves when their praises are sung in their presence, and so he made up his mind to extol the Lord to his face in the following stanzas of eulogy —

Perfect in body, goodly, Lord, art thou, [548]
well-grown, well-liking, golden-hued, with teeth
agleam with lustre, vigour fills thy frame;

thy body's full perfection manifests [549]
each single sign that marks a Superman

Clear-eyed and handsome, tall, upright, art thou, [550]
effulgent as a sun among thy train,

—so debonair, so golden-hued! Why waste [551]
thy beauty's prime as homeless anchorite?

As world-wide monarch thou should'st ride in state; [552]
and Ind from sea to sea should own thy sway.

Proud princes should thy village-headmen be! [553]
Rule thou mankind as sov'ran king of kings.

The Lord Know, Sela, know that king indeed am I, [554]
—the peerless king of utter righteousness
In righteousness my sov'ran Wheel of Truth
I roll, that nevermore shall backwards turn

Sela If All-Enlighten'd thou dost claim to be, [555]
the peerless king of utter righteousness,
rolling in righteousness thy sov'ran Wheel,

—who ranks as Captain, next to thee, to keep [556]
thy Wheel still rolling onward in its course?

10. Mayā pavattitam cakkam
dhammacakkam anuttaram
Sāriputto anuvatteti anujāto Tathāgataṃ. (Selāti Bhagavā) [557]
11. Abhiññeyyam abhiññātam, bhāvetabbañ ca bhāvitam,
pahātabbam pahīnam me. Tasmā Buddho 'smi, brāhmaṇa. [558]
- 12 Vinayassu mayi kaṅkham; adhimuccassu, brāhmaṇa;
dullabhaṃ dassanam hoti Sambuddhānam abhinhaso. [559]
13. Yesam vo dullabho loke pātubhāvo abhinhaso,
so 'ham, brāhmaṇa, Sambuddho, sallakatto anuttaro. [560]
14. Brahmabhūto atitulo Mārasenappamaddano
sabbāmitte vasikatvā modāmi akutobhayo. [561]
- 15 'Imaṃ, bhonto, nissāmetha, yathā bhāsati cakkhumā,
sallakatto, mahāvīro,—siho va nadatī vane [562]
- 16 Brahmabhūtam atitulam Mārasenappamaddanaṃ
ko disvā na-ppasīdeyya,—api kanhābhijātiko? [563]
17. Yo mam icchatī anvetu; yo vā n' icchatī, gacchatu.
Idhāham pabbajissāmi varapaññassa santike ' [564]
- 18 'Etaṃ ce ruccatī bhoto Sammāsambuddhasāsanam,
mayam pi pabbajissāma varapaññassa santike ' [565]
- 19 'Brāhmaṇā tīsatā ime yācantī pañjalikatā.
brahmacariyam carissāma, Bhagavā, tava santike ' [566]
- 20 'Svākkhātam brahmacariyam
sandittikam akālikam
yattha amoghā pabbajjā appamattassa sikkhato' ti (Selāti Bhagavā) [567]

Alattha kho Selo brāhmaṇo sapaṇiso Bhagavato santike pabbajjam, alattha upasampadam

Atha kho Keniyo jatilo tassā rattiyā accayena sake assame pañītam khādanīyam bhojanīyam patiyādāpetva Bhagavato kālam ārocāpesi Kālo, bho Gotama, nīthitaṃ bhaddantaṃ tī. Atha kho Bhagavā pubbanhasamayam nivāsetvā pattacivaram ādāya yena Keniyassa jātīlassa assamo ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi saddhīm bhikkhusamghena. Atha kho Keniyo jatilo Buddhapamukhaṃ bhikkhusamgham pañītena khādanīyena

The Lord 'Tis Sāriputta, whom I bred and reared,
who keeps my Wheel still rolling on its course.

[557]

What mind should know, I know; I am what man
should be, and quit of all man should renounce;
—'tis thus that, brahmin, Buddhahood is mine

[558]

All doubts of me dispel, place trust in me.
—To see a Buddha is a boon most rare;

[559]

but that rare boon thou may'st behold in me,
who All-Enlighten'd am, of Healers chief,

[560]

perfect and peerless, routing Māra's hosts,
all foes subduing,—fear clouds not my bliss.

[561]

Sela: Sirs, mark him! Mark how lion-like he speaks,
—this Seer, this Healer, this great Conqueror.

[562]

Lives there a man so base as not to trust
at sight fell Māra's matchless conqueror?

[563]

Let who will, follow; let the rest depart,
—be mine the Pilgrimage with Wisdom's Lord!

[564]

Sela's pupils: If you the All-Enlighten'd take as guide,
ours too be Pilgrimage with Wisdom's Lord

[565]

Sela: Three hundred brahmins, Lord, with outstretched hands
here pray to lead the higher life with thee

[566]

The Lord: That life, so fully preached, is here and now,
yet outside Time No barren Pilgrimage
is his who lives that life persistently

[567]

So the brahmin Sela and all his following were admitted to the Lord's Community, and confirmed therein

Now, when night passed away, an excellent meal was prepared in his hermitage by Keniya, who sent to tell the Lord when everything was ready. Then the Lord, early that morning, duly robed and bowl in hand, proceeded to Keniya's hermitage and there sat down on the seat placed for him, accompanied by his train of Almsmen. With his own hands Keniya served the Lord and his Almsmen with that excellent meal without stint till all had

bhojanīyena sahatthā santappesi sampavāresi Atha kho Kenīyo jatilo Bhagavantaṃ bhuttāvīm onītapattapāṇīm upagantvā aññataram nīcam āsanam gahetvā ekamantam nisīdi. Ekamantam nisinnam kho Kenīyam jatilaṃ Bhagavā imāhi gāthāhi anumodi.—

21. Aggihuttamukhā yaññā; Sāvittī chandaso mukham, [568]
rājā mukham manussānaṃ; nadīnam sāgaro mukham;

22 nakkhattānam mukham cando; ādicco tapatam mukham; [569]
—puññaṃ ākamkhamānānaṃ saṃgho ve yajatam mukham ti

Atha kho Bhagavā Kenīyam jatilaṃ imāhi gāthāhi anumoditvā, utthāyāsanaṃ pakkāmi.

Atha kho āyasmā Selo sapaṇiso, eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto, nacirass'eva . [Ec as page 24] . . abbhaññāsī Aññataro ca kho paṇ' āyasmā Selo sapaṇiso arahataṃ ahosi

Atha kho āyasmā Selo sapaṇiso yena Bhagavā ten' upasamkamī, upasamkamitvā ekamsam cīvaram katvā yena Bhagavā ten' añjalim paṇāmetvā Bhagavantam gāthāhi ajjhabhāsī.

23. Yan taṃ saranam āgamha ito aṭṭhamī, cakkhumā, [570]
sattarattena Bhagavā dant' amha tava Sāsane

24 Tuvam Buddho; tuvam Satthā; tuvam Mārābhībhū Munī; [571]
tuvam anusaye chetvā tinno tāres' imam pajam

25 Upadhī te samatikkantā; āsavā te padālītā; [572]
sīho 'sī anupādāno pahīnabhayabheravo.

26. Bhikkhavo tīsatā ime tīṭṭhanti pañjalīkatā: [573]
—Pāde, vīra, pasārehi, Nāgā vandantu Satthuno ti.

had their fill. When the Lord had eaten and had removed his hands from his alms-bowl, Keniya went to him and, taking a low seat, sat down to one side, and, so seated, was thanked by the Lord in these stanzas —

In largesse, fire-oblations take first rank; [568]

of Vedic metres Sāvitrī is first,

the king ranks first 'mong men, the sea 'mong streams;

the moon ranks first among the lamps of night; [569]

and first of luminaries ranks the sun.

—For those who merit seek by charities,

gifts to the Order profit most of all.

Having thanked Keniya of the matted-hair in these stanzas, the Lord arose and departed.

Dwelling alone and aloof, strenuous, ardent, and purged of Self, the reverend Sela, with his following, was not long before he won the prize in quest of which young men go forth from home to homelessness as Pilgrims, that prize of prizes which crowns the higher life;—even this did he think out for himself, realize, and attain, and in this did he dwell here and now, convinced that for him rebirth was no more, that he had lived the highest life, that his task was done, and that now there was nothing left of what he once had been. And the reverend Sela, with his following, was numbered among the Arahats

Then he came with his following to the Lord, and, with his right shoulder respectfully bared and with his folded palms outstretched, addressed the Lord in these stanzas —

We who a week ago sought refuge, seer, [570]
with thee, re-moulded by thy Doctrine come.

Enlighten'd Master, Sage, o'er Māra's hosts [571]
triumphant! Thou who, wrong propensities
uprooting, for thyself salvation found
and taught mankind to find salvation too!

Thou hast surmounted all that breeds rebirth, [572]
and extirpated Canker-growths within.

With naught to bind thee thrall to life, thou 'rt free
as forest lion from all fears or dread

Three hundred Almsmen, Lord, with outstretched hands [573]
pray thee, great Victor, forth to stretch thy feet
that these, thy saints, may bow before them here!

(*Note*—This Sutta recurs verbatim as Sutta No 92 of the Majjhima Nikāya Cf also Vin 1 245)

8. SALLASUTTA

1. Animittam anaññātam maccānam idha jīvitaṃ [574]
kasiraṇi ca parittaṇi ca, taṇi ca dukkhena samyutam.
2. Na hi so upakkamo hoti yena jātā na miyyare; [575]
jaram pi patvā maranam; evamdhammā hi pānino
3. Phalānam iva pakkānam pāto papatato bhayam, [576]
evam jātānam maccānam nīccam maranato bhayam
4. Yathā pi kumbhakārassa katā mattikabhājanā [577]
sabbe bhedanapariyantā, evam maccāna' jīvitaṃ
5. Daharā ca mahantā ca, ye bālā ye ca paṇḍitā, [578]
sabbe maccuvasam yanti, sabbe maccuparāyaṇā
6. Tesam maccuparetānam gacchatam paralokato [579]
na piṭā tāyate puttam, ñātī vā pana ñātakē.
7. Pekkhatam yeva ñātīnam passa lālapatam puthu [580]
ekameko va maccānam, go vajjho viya niyyati
8. Evam abbhāhato loko maccunā ca jarāya ca, [581]
—tasmā dhīrā na socanti viditvā lokapariyāyaṃ
9. Yassa maggam na jānāsi, āgatassa gatassa vā, [582]
ubho ante asampassam nīrattham paridevasi
10. Paridevayamāno ce kañcid attham udabbahe [583]
sammūlho himsam attānam, kayira c'enam vicakkhano.
11. Na hi runnena sokena santim pappoti cetaso, [584]
bhīyy' ass' uppajjate dukkhaṃ, sarīram upahaññati,
12. Kiso vivanno bhavati himsam attānam attanā; [585]
na tena petā pāleni, nīratthā paridevanā
13. Sokam appajham jantu bhīyyo dukkham nigacchati, [586]
anutthunanto kālakatam sokassa vasam anvagū
14. Aññe pi passa gamine yathākammūpage nare [587]
maccuno vasam āgamma, phandante v' idha pānīne
15. Yena yena hi maññanti, tato tam hoti aññathā, [588]
—etādiso vinābhāvo, passa lokassa pariyaṇam
16. Api ce vassasatam jīve, bhīyyo vā pana, mānava [589]
ñātisamghā vinā hoti, jahāti idha jīvitaṃ
17. Tasmā arahato sutvā vineyya paridevitam, [590]
petam kālakatam disvā 'na so labbhā mayā' itī

Sutta 8. The Pangs of Grief

Men cannot calculate, men cannot gauge, [574]
this life's brief troublous span, by woes beset.

By no device can what is born not die, [575]
or length of days annul life's primal law.

Like ripen'd fruits which threaten soon to drop, [576]
the constant threat of death dogs man from birth

As ev'ry earthen jar the potter shapes [577]
will broken be, so shows the life of man.

Grown men and younglings, wise and simple,—all [578]
are thralls of death, all death's predestin'd prey.

When they in death depart, no sire can save [579]
his son, nor kith save kin, from passing hence

Mark how—while kin stand round with loud laments— [580]
like kine to slaughter, men are hauled away.

Since death and sure decay assail the world, [581]
the wise, who know its laws, forbear to grieve

Ye vainly weep, ye vainly wail, your dead, [582]
whose 'Whence' and 'Whither' both elude your ken.

If wailing eased the mourner's self-made pangs, [583]
then, and then only, let the wise wail too.

No; peace of mind comes not by grief and tears, [584]
—which do but add to pain and bring men low.

Though self-sought pangs leave mourners pale and wan, [585]
they succour not the dead,—laments are vain.

By hugging sorrow man to greater pain [586]
proceeds, his mourning leaves him sorrow's slave.

Mark, too, how others, when their hour has come [587]
to dree their mortal weird, in death's grip writhe.

Whate'er men plan, things turn out otherwise; [588]
and so with human loss,—'tis nature's way

What though life last a hundred years,—or more! [589]
—Bereft of kin, man yields his life at last

Therefore, give ear to saints,—weep not, reflect, [590]
at sight of death, thou can'st not 'bring him back'

18. Yathā saranam ādittam vārinā parinibbaye, [591]
 evam pi dhīro sappañño pandito kusalo naro
 khupparam uppatitam sokam, vāto tūlam va, dhamsaye
- 19 paridevam pajappañ ca domanassañ ca attano. [592]
 Attano sukham esāno abbahe sallam attano.
20. Abbūlhasallo asito santim pappuyya cetaso [593]
 sabbasokaṃ atikkanto asoko hoti nibbuto.

9 VĀSETTHASUTTA

Evam me sutam Ekam samayam Bhagavā Icchānamkale viharatī Icchānamkalavanasande Tena kho pana samayena sambahulā abhiññātā abhiññātā brāhmanamahāsālā Icchānamkale pativasanti, seyyathā idam. Camkī brāhmano, Tārukkho brāhmano, Pokkharasātī brāhmano, Jānussoni brāhmano, Todeyya-brāhmano, aññe ca abhiññātā abhiññātā brāhmanamahāsālā.

Atha kho Vāsettha-Bhāradvājānam mānavānam janghāvihāram anucamkamamānānam anuvicaramānānam ayam antarākathā udapādi.—Katham, bho, brāhmano hotīti? Bhāradvājo mānavo evam āha —Yato kho, bho ubhato sujāto hoti mātito ca pitito ca samsuddhagahaniko yāva sattamā pitāmahayugā, akkhitto anupakkuttho jātivādena, ettāvatā kho, bho, brāhmano hotīti Vāsettho mānavo evam āha —Yato kho, bho, silavā ca hoti vatasampanno ca, ettāvatā kho, bho, brāhmano hotīti N' eva kho asakkhī Bhāradvājo mānavo Vāsettham mānavam saññāpetum, na pana asakkhī Vāsettho mānavo Bhāradvājam mānavam saññāpetum Atha kho Vāsettho mānavo Bhāradvājam mānavam āmantesi Ayam kho, Bhāradvāja, samano Gotamo Sakyaputto Sakyakulā pabbajito Icchānamkale viharatī Icchānamkalavanasande Tam kho pana bhavantam Gotamam evam-kalyāno kittisaddo abbhuggato—pe—Buddho Bhagavā ti Āyāma, bho Bhāradvāja, yena samano Gotamo ten' upasamkamissāma, upasamkamitvā samanam Gotamam etam attham pucchissāma, yathā no samano Gotamo vyākarissatī, tathā nam dhāressāmāti Evam bho ti kho Bhāradvājo mānavo Vāsetthassa mānavassa paccassosi.

Atha kho Vāsettha-Bhāradvājā mānavā yena Bhagavā ten' upasamkamimsu, upasamkamitvā Bhagavatā saddhim sammodimsu, sammodanīyam katham sārānīyam vītisāretvā ekamantam nisīdimsu. Ekamantam nisinnno kho Vāsettho mānavo Bhagavantam gāthāhi ajjhabhāsī.—

1. Anuññātā-paṭiññātā tevijjā mayam asm ubho, [594]
 —aham Pokkharasātissa, Tārukkhasāyānam mānavo.
- 2 Tevijjānam yad akkhātā, tatra kevalino 'smase, [595]
 padak' asma veyyākaranā jappe ācariyasādisā

As with their house on fire, men quench the flames
with water, let the stedfast sage be quick
(as wind wafts cotton-down) to banish grief,

[591]

wails, cravings, pangs For his own weal, let him
pluck out the shafts he plants in his own breast

[592]

Those shafts pluck'd out, at ease, with heart at rest,
he grieves not, but, o'ercoming grief, finds Peace.

[593]

Sutta 9. What is a Brahmin?

Thus have I heard Once when the Lord was staying at Icchānankala, in the forests there, a large number of very well-known and wealthy brahmins were also at Icchānankala,—such as Cankī, Tārukkha, Pokkharasāti, Jānussoṇi, and Todeyya, with other very well-known and wealthy brahmins.

Now, as the young brahmins Vāsettha and Bhāradvāja were walking and strolling up and down, they fell to discussing what makes a brahmin

Bhāradvāja maintained that what made a brahmin was pure descent on both sides right back for seven successive generations of forbears, with no break or blemish in his lineage, whereas Vāsettha contended that it was virtue and moral conduct which made a brahmin

As neither could convince the other, Vāsettha proposed, and Bhāradvāja agreed, to refer the matter to 'the anchorite Gotama', who was now staying in the forests of Icchānankala, and of whom the high repute noised abroad was that he was said to be —'The Lord, Arahāt All-Enlightened' .
(*Ec*, as at p 135) . . . the Lord Buddha ' Let us go to the anchorite Gotama, my good Bhāradvāja, said Vāsettha, and, when we have found him, let us lay the matter before him and accept whatever he shall decide.

So be it, replied Bhāradvāja.

So together the two young brahmins went to the Lord, and, when they were seated after courteous greetings, Vāsettha addressed the Lord in the following stanzas—

Pokkhārasāti's pupil I, my friend
had Tārukkhā for master, both of us
in Threefold Lore have passed and so profess;

[594]

in all the Threefold Lore adepts are we,
in text and import, each his master's peer

[595]

- 3 Tesan no jātivādasmim vivādo atthi, Gotama;
'Jātiyā brāhmano hoti' Bhāradvājo itī bhāsati,
ahañ ca 'kammanā' brūmi.—Evam jānāhi, cakkhuma. [596]
4. Te na sakkoma samyattum aññamaññam mayam ubho;
bhavantam putthum āgamhā, 'Sambuddham' itī vissutam. [597]
5. Candam yathā khayātītam pecca pañjalikā janā
vandamanā namassanti, evam lokasmim Gotamam [598]
- 6 Cakkhum loke samuppannam mayam pucchāma Gotamam:
—Jātiyā brāhmano hoti? udāhu bhavati kammanā?
Ajānatam no pabrūhi yathā jānemu 'brāhmanam' [599]
- 7 Tesam vo 'ham vyakkhissam anupubbam yathātatham
(Vāsetthāti Bhagavā)
jātivibhangam pānānam; aññamaññā hi jātiyo [600]
- 8 Tinarukkhe pi jānātha, na cāpi patijānare,
lingam jātimayam tesam, aññamaññā hi jātiyo [601]
- 9 Tato kīte patange ca yāva kunthakipillike;
lingam jātimayam tesam; aññamaññā hi jātiyo. [602]
- 10 Catuppade pi jānātha khuddake ca mahallake
lingam—pe— [603]
- 11 Pādūdare pi jānātha urage dīghapitthike;
lingam—pe— [604]
- 12 Tato macche pi jānātha odake vārigocare;
lingam—pe— [605]
- 13 Tato pakkhi pi jānātha pattayāne vihangame;
lingam—pe— [606]
- 14 Yathā etāsu jātisu lingam jātimayam puthu,
evam na 'tthi manussesu lingam jātimayam puthu. [607]
- 15 Na kesehi, na sisenā, na kannehi, nākkhihi,
na mukhena, na nāsāya na otthehi bhamūhi vā, [608]
16. na gīvāya, na amsehi, n' udarena, na pitthiyā,
na soniyā, na urasā, na sambādhe, na methune, [609]
- 17 na hatthehi, na pādehi, n' angulīhi nakhehi vā,
na janghāhi, na ūrūhi, na vannena sarena vā,
—lingam jātimayam n' eva yathā aññāsu jātisu. [610]

F. 596]	<i>Book 3, Sutta 9. What is a Brahmin?</i>	149
	On birth we differ. Bhāradvāja says	[596]
	'tis 'birth' that makes a brahmin, I say 'life'.	
	'Tis thus we stand, O thou who seest all	
	Agree we cannot, so an answer crave	[597]
	from thee, for high Enlightenment renown'd.	
	For, as with hands in adoration raised	[598]
	men hail the crescent moon, the world hails thee!	
	Of Gotama, who brought the seeing Eye,	[599]
	we ask if <i>birth</i> or <i>life</i> the 'Brahmin' makes	
	Tell us, we know not, but would fain feel sure.	
<i>The Lord</i>	Types manifold of divers living things	[600]
	in order'd sequence I must first unfold,	
	to show how nature stamps them diverse breeds.	
	Regard the grass and trees, which ne'er proclaim,	[601]
	but prove, how nature stamps them diverse breeds.	
	Pass next to insects, pass from moths to ants;	[602]
	and see how nature stamps them diverse breeds.	
	regard four-footed creatures, great and small;	[603]
	and see how nature stamps them diverse breeds.	
	regard the snakes whose length on belly goes,	[604]
	and see how nature stamps them diverse breeds.	
	pass now to fish that dwell in water's depths;	[605]
	and see how nature stamps them diverse breeds.	
	then pass to birds that wing their airy way;	[606]
	—all show how nature stamps them diverse breeds.	
	While these thus widely differ, men alone	[607]
	show not that nature stamps them diverse breeds.	
	They differ not in hair, head, ears, or eyes,	[608]
	in mouth or nostrils, not in eyebrows, lips,	
	throat, shoulders, belly, buttocks, back, or chest,	[609]
	nor in the parts of shame, female or male,	
	nor yet in hands or feet, in fingers, nails,	[610]
	in calves or thighs, in hue, or sound of voice;	
	—naught shows men stamped by nature diverse breeds;	

18. Paccattam sasarīresu manussesv etam na vijjati;
vokāraṇ ca manussesu samaññāya pavuccati. [611]
19. Yo hi koci manussesu gorakkham upajīvati,
evam, Vāsettha, jānāhi. 'Kassako' so, na brāhmaṇo. [612]
20. Yo hi koci manussesu puthusippena jīvati,
evam, Vāsettha, jānāhi. 'Sippiko' so, na brāhmaṇo. [613]
21. Yo hi koci manussesu vohāraṇ upajīvati,
evam, Vāsettha, jānāhi. 'Vāṇijo' so, na brāhmaṇo. [614]
22. Yo hi koci manussesu parapessena jīvati,
evam, Vāsettha, jānāhi: 'Pessiko' so, na brāhmaṇo. [615]
23. Yo hi koci manussesu adinnam upajīvati,
evam, Vāsettha, jānāhi. 'Coro' eso, na brāhmaṇo. [616]
24. Yo hi koci manussesu issattham upajīvati,
evam, Vāsettha, jānāhi: 'Yodhājīvo', na brāhmaṇo. [617]
25. Yo hi koci manussesu porohuccena jīvati,
evam, Vāsettha, jānāhi. 'Yājako' so, na brāhmaṇo. [618]
26. Yo hi koci manussesu gāmam ratthaṇ ca bhuñjati,
evam, Vāsettha, jānāhi. 'Rājā' eso, na brāhmaṇo. [619]
27. Na cáhaṇ 'Brāhmaṇam' brūmi yoniyaṇ mattisambhavam;
'Bhovādi' nāma so hoti, sa ve hoti sakiñcano,
—akiñcanam, anādānam, tam aham brūmi 'Brāhmaṇaṇ'. [620]
28. Sabbasamyojanam chetvā yo ve na paritassati,
sangātigam, visamyuttaṇ,—tam aham brūmi 'Brāhmaṇam'. [621]
29. Chetvā nandhim varattaṇ ca sandānam sahanukkamaṇ
ukkhittapalighaṇ buddham,—tam aham brūmi 'Brāhmaṇam'. [622]
30. Akkosam vadhabandhaṇ ca aduṭṭho yo titikkhati,
khantibalam balānīkaṇ,—tam . . . [623]
31. Akkodhanam vatavantāṇ sīlavantam anussadam
dantaṇ antimasārīram,—tam . . . [624]
32. Vāri pokkharapatte va, āragge-r-iva sāsapo,
yo na lippati kāmesu, tam . . . [625]
33. Yo dukkhassa pajānāti idh' eva khayam attano,
pannabhāram visamyuttam,—tam . . . [626]

- nature's diversities leave man untouched;
—except in names, no difference exists [611]
-
- The man that lives by keeping herds of cows,
—know him as farmer, not as brahmin true [612]
- The man that lives by divers handicrafts,
—know him as tradesman, not as brahmin true. [613]
- The man that lives by selling merchandise,
—know him as merchant, not as brahmin true [614]
- The man that lives by service done for hire,
—know him as hireling, not as brahmin true. [615]
- The man that lives by taking things not his,
—know him as robber, not as brahmin true. [616]
- The man that lives by warlike sword and bow,
—know him as soldier, not as brahmin true [617]
- The man that lives by sacrificial rites,
—know him as chaplain, not as brahmin true [618]
- The man whom realms and broad domains support,
—know him as monarch, not as brahmin true. [619]
-
- Not birth, not parentage, a 'Brahmin' makes;
—birth fosters hauteur, fosters worldliness [620]
Th' unworldly, trammel-free, is 'Brahmin' true
- True 'Brahmin' call I him who, shackle-free, [621]
by bonds and ties untroubled, lives his life,
—whom yoke and harness, straps and pin, no more [622]
can hamper, since Enlightenment is his;
—who, guiltless, bears abuse and stripes and chains, [623]
with patient meekness armed, in meekness strong,
—who, wrathless, meekly dutiful, and good, [624]
in stainless self-control wears his last clay,
—in whom low pleasure finds no resting-place, [625]
—as off the lotus-leaf the raindrop rolls,
nor rests the mustard-seed on needle's point,
—who knows that, here and now, all Ill is o'er, [626]
whose pack is off his shoulders, who is freed,

34. Gambhīrapaññam medhāvīm maggāmaggassa kovīdam
uttamattham anuppattam,—tam [627]
35. Asaṃsaṭṭham gahaṭṭhehi anāgārehi cūbhayam
anokasārīm appiccham,—tam . . . [628]
36. Nīdhāya dandam bhūtesu, tasesu thāvaresu ca,
yo na hantī, na ghātetī,—tam . . . [629]
37. Aviruddham viruddhesu, attadandesu nibbutam,
sādānesu anādānam,—tam . [630]
38. Yassa rāgo ca doso ca, māno makkho ca, pātito
sāsapor iva āraggā,—tam [631]
39. Akakkasam viññapanīm gīram saccam udīraye
yāya nābhisaṇṇe kañci,—tam . . . [632]
40. Yo ca dīgham va rassam vā anumthūlam subhāsubham
loke adinnam nādiyatī,—tam . . . [633]
41. Āsā yassa na vijjantī, asmīm loke paramhī ca,
nirāsāyam, visamyuttam,—tam . . . [634]
42. Yassālayā na vijjantī—aññāya akathamkathī—
amatogadham anuppattam,—tam . [635]
43. Yo 'dha puññañ ca pāpañ ca ubho sangam upaccagā,
asokam virajam suddham,—tam [636]
44. Candam va vimalam suddham vipasannam anāvīlam
nandībhavaparikkhīnam,—tam [637]
45. Yo imam palipatham duggam samsāram moham accagā
tinno pāragato jhāyī, anejo akathamkathī,
anupādāya nibbuto,—tam [638]
46. Yo 'dha kāme pahatvāna anāgāro paribbaje,
kāmaabhavaparikkhīnam,—tam . . . [639]
47. Yo 'dha tanham pahatvāna anāgāro paribbaje,
tanhābhavaparikkhīnam,—tam . . . [640]
48. Hitvā mānusakaṃ yogam, dībbam yogam upaccagā,
sabbayogavīsam yuttam,—tam . [641]
49. Hitvā ratīñ ca aratīñ ca, sītubhūtam nirūpadhim,
sabbalokābhībhūm vīram,—tam . [642]

- whose Lore is deep, whose wit is quick, who knows [627]
right paths from wrong, whose feet have reached the goal,
- who mixes not with lay, or homeless, folk; [628]
who has no habitation, scanty wants,
- who shows no violence to weak or strong, [629]
nor kills nor orders death of aught that lives;
- who, raging not when others rage, and calm [630]
'midst turbulence, discards what others clutch;
- from whom lusts, hate, and pride, and spite are fled [631]
—as from the needle's tip the mustard-seed;
- whose gentle, helpful, utterances preach [632]
the Truth, but never wound the list'ner's ear;
- who takes—ungiven—nothing great or small, [633]
or fine or coarse, or fair or foul to view,
- who yearns for nothing here or after death; [634]
without a longing and without a tie;
- who, craving naught, and purged by vision clear [635]
from haunting doubts, has plunged in Deathlessness;
- who, having passed beyond 'works'—good and bad— [636]
is freed from sorrow, inly cleansed, and pure;
- who, calm and pure as is the spotless moon, [637]
has now no longings left to live again;
- who, safe across th' engulfing bogs and sloughs [638]
of rebirth's round and error's trackless maze,
doubt-free on th' Other Shore, in Reverie,
has 'passed away', because life's stuff is spent;
- who, quitting pleasures for the Pilgrim's way, [639]
deems it no pleasure now to live anew;
- who, quitting cravings for the Pilgrim's way, [640]
has now no craving left to live anew,
- who, casting off his human yoke, transcends [641]
all yokes divine,—from ev'ry yoke unyoked,
- who, casting off dislikes and likes, abides [642]
calm and unfever'd, quit of what feeds life,
—hero triumphant o'er the universe;

- 50 Cutim yo vedī sattānam upapattiñ ca sabbaso [643]
asattam sugatam buddham,—tam . .
- 51 Yassa gatim na jānantī devā gandhabbamānūsā, [644]
khīnāsavam arahantam,—tam . . .
- 52 Yassa pure ca pacchā ca majjhe ca na 'tthi kiñcanam, [645]
akiñcanam anādānam,—tam . . .
- 53 Usabham pavaram vīram mahesim vijitāvinam [646]
anejam nahātakam buddham,—tam . .
- 54 Pubbenivāsam yo vedī, saggāpāyañ ca passatī, [647]
atho jātikkhayam patto,—tam aham brūmi 'Brāhmaṇam'.
-
- 55 Samaññā h' esā lokasmim nāmagottam pakappitam, [648]
sammuccā samudāgatam tattha tattha pakappitam,
- 56 dīgharattam anusayitam ditthigatam ajānatam; [649]
ajānantā no pabrūvanti —'Jāṭiyā hoti brāhmaṇo'.
- 57 Na jaccā 'Brāhmaṇo' hoti, na jaccā hoti abrahmaṇo, [650]
—kammanā 'Brāhmaṇo' hoti, kammanā hoti abrahmaṇo
- 58 Kassako kammanā hoti, sippiko hoti kammanā; [651]
vāṇijo kammanā hoti; pessiko hoti kammanā;
- 59 coro pi kammanā hoti; yodhājīvo pi kammanā; [652]
yājako kammanā hoti, rājā pi hoti kammanā
- 60 Evam etam yathābhūtam kammam passanti paṇḍitā, [653]
patuccasamuppādadasā, kammavipākakovīdā.—
- 61 Kammanā vattatī loko, kammanā vattatī pajā, [654]
kammanibandhanā sattā, rathass' ānīva yāyato
- 62 Tapena, brahmacariyena, samyamena, damena ca, [655]
—etena 'Brāhmaṇo' hoti, etam brāhmaṇam uttamam
- 63 Tīhi vijjāhi sampanno, santo, khīnapunabbhavo [656]
(evam, Vāsettha, jānāhi), Brahmā, Sakko, vijānatam

Evam vutte, Vāsettha-Bhāradvājā mānavā Bhagavantam etad avocum —
Abhikkantam, bho Gotama,—pe—ete mayam bhavantam Gotamam saranam
gacchāma, dhammañ ca, bhikkhusamghaṇ ca; upāsake no bhavaṃ Gotamo
dhāretu ajjatagge pānupete saranāgate ti

—who knows whence creatures come and whither pass, [643]
 —from all attachments freed, Enlighten'd, blest,

—whose bourn no gods, no men, no quire on high, [644]
 can tell,—the Arahat from Cankers purged;

—whose present, future, past, are swept and clean; [645]
 who harbours naught, and hankers after naught;

—who's first in prowess, hero, victor, sage, [646]
 th' unruffled Lord of All-Enlightenment;

—within whose ken are lives he lived long since; [647]
 whose vision takes in paradise and hell;
 for whom rebirth is dead. *He's 'Brahmin true'.*

By general consent men's names and clans [648]
 as useful designations current passed;

'twas long ere time evolved the novel view, [649]
 till then unknown, that birth a 'Brahmin' makes.

—Birth neither Brahmin, nor non-Brahmin, makes; [650]
 'tis life and conduct moulds the Brahmin true.

Their lives mould farmers, tradesmen, merchants, serfs; [651]

their lives mould robbers, soldiers, chaplains, kings [652]

'Tis thus the wise life's causal outcome see, [653]
 discern what went before, what follows thence.

Their past decides how men shall fare,—like carts [654]
 that needs must travel in the linchpin's wake.

'Tis self-denial, holy life, control, [655]
 which make my Brahmin's perfect Brahminhood

He who has won the Threefold Lore, the Saint [656]
 who ne'er shall see rebirth,—*He Bráhmā* is
 (to them that know) and Sakka manifest

Hereupon, the young brahmins Vāsettha and Bhāradvāja said to the Lord —
 Wonderful, Gotama; quite wonderful! . (*Ēc, as at p 25*) accept us
 as disciples who have found an abiding refuge, from this day forth whilst
 life shall last

(*Note*—This Sutta recurs verbatim as Sutta No 98 of the Majjhima
 Nikāya)

10. KOKĀLIYASUTTA

Evam me sutam Ekam samayam Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapindikassa ārāme. Atha kho Kokāliyo bhikkhu yena Bhagavā ten' upasamkamī, upasamkamitvā Bhagavantam abhivādetvā ekamantam nisīdi Ekamantam nisīno kho Kokāliyo bhikkhu Bhagavantam etad avoca — Pāpicchā, bhante, Sāriputta-Moggallānā, pāpikānam icchānam vasamgatā ti

Evam vutte Bhagavā Kokāliyam bhikkhum etad avoca — Mā h' evam, Kokāliya, mā h' evam, Kokāliya, pasādehi, Kokāliya, Sāriputta-Moggallānesu cittam, pesalā Sāriputta-Moggallānā ti

Dutiyam pi kho Kokāliyo bhikkhu Bhagavantam etad avoca. Kiñcāpi me, bhante, Bhagavā saddhāyiko paccayiko, atha kho pāpicchā va Sāriputta-Moggallānā, pāpikānam icchānam vasamgatā ti

Dutiyam pi kho Bhagavā Kokāliyam bhikkhum etad avoca. Mā h' evam . . pesalā Sāriputta-Moggallānā ti.

Tatiyam pi kho Kokāliyo bhikkhu Bhagavantam etad avoca. Kiñcāpi me, bhante, Bhagavā . . vasamgatā ti.

Tatiyam pi kho Bhagavā Kokāliyam bhikkhum etad avoca: Mā h' evaṃ . . . pesalā Sāriputta-Moggallānā ti.

Atha kho Kokāliyo bhikkhu utthāyāsanaṃ Bhagavantam abhivādetvā padakkhinam katvā pakkāmi Acirapakkantassa ca Kokāliyassa bhikkhuno sāsapamattīhi pīlakāhi sabbo kāyo phuto ahoṣi, sāsapamattiyo hutvā muggamattiyo ahesum, muggamattiyo hutvā kalāyamattiyo ahesum, kalāyamattiyo hutvā kolatthimattiyo ahesum, kolatthimattiyo hutvā kolamattiyo ahesum, kolamattiyo hutvā āmalakamattiyo ahesum, āmalakamattiyo hutvā beluvasalātukamattiyo ahesum, beluvasalātukamattiyo hutvā billimattiyo ahesum, billimattiyo hutvā pabhijjimsu, pubbañ ca lohitañ ca paggharimsu Atha kho Kokāliyo bhikkhu ten' eva ābādhena kalam akāsi, kalakato ca Kokāliyo bhikkhu Padumanirayam upapajji Sāriputta-Moggallānesu cittam āghātetvā

Atha kho Brahmā Sahampatī abhikkantāya rattiyā abhikkantavanno kevalakappam Jetavanam obhāsetvā yena Bhagavā ten' upasamkamī, upasamkamitvā Bhagavantam abhivādetvā ekamantam atthāsi Ekamantam thito kho Brahmā Sahampatī Bhagavantam etad avoca — Kokāliyo, bhante, bhikkhu kalakato, kalakato ca, bhante, Kokāliyo bhikkhu Padumanirayam upapanno Sāriputta-Moggallānesu cittam āghātetvā ti Idam avoca Brahmā Sahampatī, idam vatvā Bhagavantam abhivādetvā padakkhinam katvā tatth' ev' antaradhāyi

Atha kho Bhagavā tassā rattiyā accayena bhikkhū āmantesi — Imam, bhikkhave, rattim Brahmā Sahampatī abhikkantāya rattiyā—pe—idam avoca Brahmā Sahampatī, idam vatvā maṃ abhivādetvā padakkhinam katvā tatth' ev' antaradhāyīti.

Sutta 10. Slander's doom

Thus have I heard. Once while the Lord was staying at Sāvattthī in Jeta's grove in Anāthapindika's pleasure-ground, the Almsman Kokāliya came to the Lord and after salutations took his seat to one side, saying to the Lord.—Sāriputta and Moggallāna, sir, harbour evil desires and are fallen a prey to evil desires

To this the Lord made answer:—Nay, Kokāliya; do not entertain this feeling against Sāriputta and Moggallāna,—who are good men

The second time, Kokāliya said —Although the Lord personally inspires me with trust and confidence, yet Sāriputta and Moggallāna do harbour evil desires and are fallen a prey to evil desires.

A second time the Lord repeated his answer.

A third time Kokāliya made his charge and received the same answer.

Then the Almsman Kokāliya rose up and departed, after saluting the Lord with deep reverence. He had not been gone long before pustules the size of a mustard-seed broke out all over his body, pustules which grew and grew to the size first of a lentil, then of a chick-pea, then of a jujube's kernel, then of a jujube, then of a myrobalan, then of a vilva fruit, and then of a quince,—then they broke, exuding pus and blood. That disease killed the Almsman Kokāliya, who passed hence to the Paduma Purgatory, all because he hardened his heart against Sāriputta and Moggallāna

As night was waning, Brahmā Sahampati—in surpassing splendour, which flooded the whole of Jeta's grove with radiance—drew nigh to the Lord, saluted him and stood to one side, saying —'Sir, the Almsman Kokāliya is dead and has passed to the Paduma Purgatory, all because he hardened his heart against Sāriputta and Moggallāna.' So saying, Brahmā Sahampati saluted the Lord with deep reverence and vanished

When the night had gone, the Lord, addressing the Almsmen, told them of Brahmā Sahampati's visit and of his report of Kokāliya's death and rebirth in the Paduma Purgatory, all because of his animosity against Sāriputta and

Evam vutte aññataro bhikkhu Bhagavantam etad avoca:—Kīvadīgham nu kho, bhante, Padume nīraye āyupamānan ti?

Dīgham kho, bhikkhu, Padume nīraye āyupamānam, tam na sukaram samkhātum 'ettakāni vassāni' iti vā, 'ettakāni vassasatāni' iti vā, 'ettakāni vassasahassāni' iti vā, 'ettakāni vassasatasahassāni' iti vā ti.

Sakkā pana, bhante, upamā kātun ti?

Sakkā bhikkhūti, Bhagavā avoca.—Seyyathāpi, bhikkhu, vīsati khārīko Kosalako tilavāho, tato puriso vassasatassa vassasatassa accayena ekam ekam tilam uddhareyya;—khīppataram kho so, bhikkhu, vīsati khārīko Kosalako tilavāho iminā upakkamena parikkhayam pariyādānam gaccheyya, na tveva eko Abbudo nīrayo Seyyathāpi, bhikkhu, vīsati Abbudā nīrayā, evam eko Nīrabbudo nīrayo; seyyathāpi, bhikkhu, vīsati Nīrabbudā nīrayā, evam eko Ababo nīrayo; seyyathāpi, bhikkhu, vīsati Ababā nīrayā, evam eko Ahaho nīrayo; seyyathāpi, bhikkhu, vīsati Ahahā nīrayā, evam eko Atato nīrayo; seyyathāpi, bhikkhu, vīsati Atatā nīrayā, evam eko Kumudo nīrayo; seyyathāpi, bhikkhu, vīsati Kumudā nīrayā, evam eko Sogandhiko nīrayo; seyyathāpi, bhikkhu, vīsati Sogandhikā nīrayā, evam eko Uppalako nīrayo; seyyathāpi, bhikkhu, vīsati Uppalakā nīrayā, evam eko Pundariko nīrayo; seyyathāpi, bhikkhu, vīsati Pundarikā nīrayā, evam eko Padumo nīrayo. Padumam kho pana, bhikkhu, nīrayam Kokāliyo bhikkhu upapanno Sāriputta-Moggallānesu cittaṃ āghātetvā ti.

Idam avoca Bhagavā, idam vatvā Sugato athāparam etad avoca Satthā.—

1. Purisassa hi jātassa kuthārī jāyate mukhe [657]
yāya chīdati attānaṃ bālo dubbhāsitaṃ bhaṇaṃ
2. Yo nīdiyaṃ pasamsati, taṃ vā nīdati yo pasamsiyo, [658]
vicināti mukhena so kaṇṇaṃ, kaṇṇā tena sukhaṃ na vīdati.
3. Appamatto ayaṃ kaṇṇaṃ, [659]
yo akkhesu dhanaparājayo
sabbassāpi saṃhāpi attanā;
ayaṃ eva mahattaro kaṇṇaṃ
yo sugatesu manāṃ padosaye.
4. Satam saṃhāsanāṃ Nīrabbudānaṃ, [660]
chattimsa ca pañca ca Abbudāni
yaṃ ariyagārahī nīrayaṃ upeti
vācam manāṃ ca paṇḍhāya pāpakaṃ.
5. Abhūtavādī nīrayaṃ upeti, [661]
yo vā pi katvā 'Na karomi' ce āha;
ubho pi te pecca samā bhavanti
nīhinakammā manujā parattha.

Moggallāna. Thereupon, a certain Almsman asked the Lord how long a term of durance had to be spent in the Paduma Purgatory.

A term so long, answered the Lord, that it is not easy to express it in years, or in hundreds, or thousands, or even hundreds of thousands of years.

Could you give some idea of its duration, sir?

Yes, Almsman, answered the Lord. Imagine a Kosalan cartload of twenty measures of sesamum seed, and suppose that at the close of every century one single seed at a time were removed. Well, by this method, the cartload would be exhausted sooner than the term in a One-æon Purgatory,—a score of which last one Nirabbuda Purgatory, and a score of these one Ababa Purgatory, and a score of these one Ahaha Purgatory, and a score of these one Atata Purgatory, and a score of these one Kumuda Purgatory, a score of these one Sogandhika Purgatory, a score of these one Uppalaka Purgatory, a score of these one Pundarika Purgatory,—a score of which last one Paduma Purgatory. Now it was to Paduma that the Almsman Kokāliya passed hence, all because he hardened his heart against Sāriputta and Moggallāna.

Thus spake the Lord, and when the Blessed One had thus spoken, he went on, as Teacher, to say —

In each man's mouth at birth there grows an axe, [657]
wherewith fools gash themselves by speaking ill.

The tongue which lauds blameworthy folk, or blames [658]
the laudable, ne'er wins felicity.

A trifling doom it is to lose [659]
one's all, and liberty, at dice;
a doom far greater is a heart
at enmity with blessed saints.

An evil tongue, an evil mind, [660]
condemn to hell whoso maligns
the saintly, till full tale is told
of æons spent in Paduma

False witness leads, like perjury, [661]
to hell, one equal doom awaits
both villanies when this life ends

6. Yo appadutthassa narassa dussati [662]
 suddhassa posassa ananganassa,
 tam eva bālam pacceti pāpam,
 —sukhumo rajo pativātam va khitto.
7. Yo lobhagune anuyutto [663]
 so vacasā paribhāsati aññe
 assaddho kadariyo avadaññū
 macchari pesuniyasmim anuyutto.
8. Mukhadugga, vibhūta-m-anariya, [664]
 bhūnahu, pāpaka, dukkatakāri,
 purisanta, kalī, avajāta,
 mā bahu bhān' idha; nerayiko 'si.
9. Rajam ākirasī ahitāya, [665]
 sante garahasī kībbisakāri;
 bahūni ca duccharitāni caritvā
 gañchisi kho papatam cīrarattam.
10. Na hi nassati kassaci kammam [666]
 Etī ha tam, labhat' eva suvāmī;
 dukkham mando paraloke
 attani passati kībbisakāri.
11. Ayosamku-samāhata-tthānam [667]
 tinhadhāram ayasūlam upeti;
 atha tatta' ayogulasannibham
 bhojanam atthi tathā patirūpam.
12. Na hi vaggu vadanti vadantā; [668]
 nābhijavanti, na tānam upenti,
 angāre santhate senti,
 aggini-samam jalitam pavisanti.
13. Jālena ca onahiyānā [669]
 tattha hananti ayomayakūtehi.
 Andham va timsam āyanti,
 tam vitatam hi yathā mahikāyo.
14. Atha lohamayam pana kumbham [670]
 aggini-samam jalitam pavisanti;
 paccanti hi tāsū cīrarattam,
 aggini-samāsu samuppilavāso

If wrong be done to meek and pure [662]
 and good, the wickedness and guilt
 recoils—like dust that's flung up-wind—
 upon the fool who did that wrong

Reviling goes with covetise, [663]
 —with unbelief and stinginess,
 with churlishness and avarice,
 and acrimonious calumny.

O foul-mouthed, false, ignoble wretch! [664]
 Black-hearted, blighting villain, vile,
 degraded, infamous! Forbear
 to vent words here, thou spawn of hell!

Thou flingest mud malignantly, [665]
 decrying virtue, child of sin!
 But, after thy career of guilt,
 limbo shall be thine age-long doom!

For, no man's deeds are blotted out; [666]
 each deed comes home; the doer finds
 it waiting him; in worlds to come
 the purblind dree their weird of woe.

They pass to where with pegs of steel [667]
 they're trussed; to ease their hunger's pangs,
 they're fed (meet nutriment for such!)
 with red-hot balls of flaming steel.

No words of cheer reach these, no zest [668]
 impels them forward, shelter's none;
 their bed is embers, their abode
 one sheer expanse of blazing fire.

Hell's warders fling a net o'er them, [669]
 and with steel hammers pound them sore.
 To blinding, murky realms they go,
 realms vast as earth's wide-flung expanse.

The Brazen Cauldron's molten fires, [670]
 receive them next, in torrid foam
 to seethe, as up and down they bob.

15. Atha pubbalohitamisse [671]
 tattha kim paccatī kibbīsakārī.
 Yam yan dīsatam adhīsetī,
 tattha kīlissatī samphusamāno.
16. Pulavāvasatthe salīlasmim [672]
 tattha kim paccatī kibbīsakārī.
 Gantum na hī tīram ap' atthī;
 sabbasamā hī samantakapallā.
17. Asīpattavanam pana tīnam [673]
 tam pavīsantī samacchīdagattā;
 jīvham balīsenā gahetvā
 ārajayārajayā vihanantī
18. Atha Vetaranim pana duggam [674]
 tīnadhāram khuradhāram upentī;
 tattha mandā papatantī
 pāpakarā pāpāni karitvā
19. Khādantī hī tattha rudante [675]
 sāmā sabalā kākolagaṇā ca
 sonā sigālā patīgijjhā,
 kulalā vāyasā ca vitudantī
20. Kīcchā vatāyam idha vutti [676]
 yam jano passatī kibbīsakārī
 Tasmā idha jīvītasese
 kīccakaro sīyā naro, na pamajje.
21. Te ganitā vīdūhī tīlavāhā [677]
 ye Padume nīraye upanītā,
 nahutāni hī kotīyo pañca bhavanti,
 dvādasa kotīsatāni pun' aññā
22. Yāva-dukkhā nīrayā idha vuttā, [678]
 tattha pi tāva-cīram vasiṭabbam
 Tasmā sucīpesalasādhugunesu
 vācam manam satatam parīrakkhe

Then in a brew of blood and pus
 the malefactor 's put to stew;
 turn where he may, on ev'ry side
 he wallows still in filth and slime.

[671]

In water next which teems with worms
 the malefactor stews afresh.
 He cannot land, he's vaulted in
 beneath that limbo's domed expanse.

[672]

They enter next the Sword-leaf Wood,
 wherein their limbs are lopped away
 The wardens hook them by the tongue
 and slash them sore with whirling strokes.

[673]

The Caustic Stream, Vetáranī,—
 whose waters rive and rip,—comes next;
 and purblind evil-doers plunge
 therein, because of evil done

[674]

They howl as they a banquet make
 for hungry ravens, jackals, dogs,
 and vultures dusky-hued or pied,
 while stabbed by beaks of kites and crows.

[675]

This woeful doom awaits in hell
 the malefactor! So while yet
 men live on earth, let them fulfil
 their duties here unflinchingly

[676]

The experts calculate
 the term in Paduma
 which represents the loads
 of seeds of sesamum
 to be five myriads
 twelve hundred crores of years.

[677]

Such are the griding pains
 and such the term in hell! 、
 —Wherefore in purity
 and love and virtue keep
 both mind and tongue alway.

[678]

11. NĀLAKASUTTA

1. Ānandajāte tīdasagane patīte [679]
Sakkañ ca Indam sucivasane ca deve
dussam gahetvā atiriva thomayante
Asito isi addasa divāvihāre.
2. Dīsvāna deve mudītamane udagge [680]
cittim karitvā idam avocāsi tattha:
'Kīm devasamgho atiriva kallarūpo?
Dussam gahetvā bhamayatha kīm paticca?
3. Yādā pi āsi asurehi sangamo, [681]
jāyo surānam, asurā parājītā,
tadā pi n' etādiso lomahamsano
Kīm abbhutañ datthu marū pamoditā?
4. Selanti gāyanti ca vādayanti ca [682]
bhujāni pothenti ca naccayanti ca.
Pucchāmi vo 'ham, Merumuddhavāsine;
dhunātha me samsayam khippa, mārīsā '
5. 'So Bodhisatto ratanavaro atulyo [683]
manussaloke hitasukhatāya jāto
Sakyāna' gāme janapade Lumbhineyye!
—Ten' amha tutthā atiriva kallarūpā.
6. So sabbasattuttamo aggapuggalo [684]
narāsabho sabbapajānam uttamo
vattessati cakkam Isivhaye vane,
nadam va siho balavā mīgādhībhū.'
7. Tam saddaṃ sutvā turitam avamsari so, [685]
Suddhodanassa tada bhavanam upāgami.
Nisajja tattha idam avocāsi Sakye:
Kuhim kumāro' aham api datthukāmo.
8. Tato kumāram, jalitam iva suvaṇṇaṃ [686]
ukkāmukhe va sukusalasampahatthaṃ
daddallamānaṃ siriyā anomavannaṃ
dassesu' puttaṃ Asitavhayassa Sakyā
9. Dīsvā kumāraṃ, sikhim iva pajjalantaṃ, [687]
tārāsabham va nabhasīgamam visuddhaṃ,
suriyam tapantaṃ saradar iv' abbhhamuttaṃ,
ānandajāto vipulam alattha pīṭṭam

Sutta 11. *Asita's Nunc Dimittis*

At noontide Asita the Sage [679]
 beheld the joyous Thrice-ten gods
 and Sakka-Indra at their head,
 waving their spotless robes in glee.

Asita. At sight of their triumphant joy, [680]
 he reverently spoke these words —
 What gladdens thus th' assembled gods?
 Say why ye wave your garments so

Not even when the war with fiends [681]
 crushed fiends and gave gods victory,
 was such excitement shown as now
 What marvel cheers the gods to-day?

They shout and sing to music's strains; [682]
 they toss their arms and dance around
 Ye denizens of Meru's peaks,
 quick! tell me why; dispel my doubts.

Deities 'The future Buddha, pearl of pearls, [683]
 for peace and weal is born as man,
 a Sákya in Lumbinī
 —And thence our jubilation springs

This matchless being, chief of men, [684]
 hero, supreme o'er beings all,
 as with a kingly lion's roar
 in Sages' Wood shall start Truth's Wheel.'

When Asita heard this, straight down he went [685]
 till he drew nigh Suddhódana's abode,
 and, seated there, addressed the Sákya —
 Where is the prince? I too would gaze on him.

Thereon, to Asita, that swarthy sage, [686]
 the Sákya shewed the newborn babe, who shone
 with golden sheen, like gold by craftsmen wrought,
 fresh from the furnace, and exceeding fair

In joy and zest abounding, Asita [687]
 beheld th' effulgent babe,—bright as a flame,
 pure as the riding moon, and radiant
 as shines the sun in cloudless autumn skies

10. Anekaśākhāñ ca sahaśsamandalāñ
chattam marū dhārayum antalikkhe,
suvanṇadandā vītipatanti cāmarā,
na dissare cāmarachattagāhakā [688]
11. Disvā jati Kanhasirivhaya isi,
suvannanekkkham viya pandukambale,
setañ ca chattam dhariyanta' muddhani,
udaggacitto sumano patiggahe [689]
12. Patiggahetvā pana Sakyapungavam
jigimsako lakkhanamantapāragū
pasannacitto giram abbhudīrayi:—
'Anuttarāyam, dīpadānam uttamo'. [690]
13. Ath' attano gamanam anussaranto
akalyarūpo galayati assukāni.
Disvāna Sakyā isim avocum rudantañ:—
'No ce kumāre bhavissati antarāyo?' [691]
14. Disvāna Sakye isi-m-avoca akalye:—
'Nāham kumāre ahitam anussarāmi,
na cāpi-m-assa bhavissati antarāyo,
na orakāyam. Adhimanasā bhavātha. [692]
15. Sambodhiyaggam phusissatāyam kumāro;
so dhammacakkañ paramavisuddhadassī
vattessatāyam bahujanahitānukampī;
vitthārīk' assa bhavissati brahmacariyañ. [693]
16. Mamañ ca āyu na cīram idhāvaseso,
ath' antarā me bhavissati kālakīriyā
So 'ham na sussam asamadhurassa Dhammañ;
ten' amhi atto vyasanagato aghāvi' [694]
17. So Sākiyānañ vipula' janetvā pītim
antepuramhā niragama brahmacārī
—So bhāgīneyyañ sayam anukampamāno
samādapesi asamadhurassa Dhamme.— [695]
18. " 'Buddho' tī ghosam yada parato sunāsi
'sambodhipatto vicarati Dhammamaggam',
gantvāna tattha samayam paripucchiyāno
carassu tasmim Bhagavatī brahmacariyam " [696]

A canopy aloft the gods
upheld, with ribs of gold to spread
the thousand widths of its expanse,
while fans were waved on wands of gold;
—yet none could see who held, or waved.

[688]

Beneath that canopy so white
there lay—like gold on samite laid—
the babe, whom that swart anchorite,
with matted locks, took up with joy.

[689]

He took him up; and when his gaze
found marks and signs his lore knew well,
he lifted up his voice and cried.—
'He has no peer! He's mankind's best!'

[690]

Here, rising thoughts of his approaching end
reduced the sage to tears, whereat alarmed
the Sákya's asked the weeping sage to say
if danger would beset the new-born child

[691]

Seeing the Sákya's so disquieted,
the sage made answer thus —No harm to him
can I foresee; no danger threatens him;
no common clay is he;—give heed to me

[692]

To All-Enlightenment this child shall grow;
in Utter Holiness, by pity moved,
Truth's Wheel a-rolling he shall set, and spread
his Saving Rule abroad both far and wide.

[693]

But few are my remaining days of life,
and meantime death will end my dwindling span,
nor shall I hear his weighty Doctrine preached.
'Tis only this that saddens me the while

[694]

Cheering the Sákya's with his heart'ning words
the sage from out the precincts passed, to lead
the Higher Life By pity moved, he bade
his sister's son embrace the matchless Truth.—

[695]

"Nephew (said he), when, later, thou shalt hear
that 'Th' All-Enlighten'd Buddha treads the Path
his Doctrine shows',—go, seek him out, explore
his gospel, lead the higher life with Him "

[696]

19. Tenānusittho hitamanasena tādīnā [697]
 anāgate paramavisuddhadassīnā
 so Nālako upacitapuññasāñcayo
 ‘Jinam’ patikkham parivasā rakkhitindriyo.

20. Sutvāna ghosam ‘Jinavaracakkavattane’ [698]
 gantvāna dīsvā isinīsabham pasanno
 moneyyasettham munīpavaram apucchi,
 samāgate Asitavhayassa sāsane

(*Vatthugāthā mūttutā*)

21 “Aññātam etam vacanam Asitassa yathātatham, [699]
 tam tam, Gotama, pucchāma sabbadhammāna’ pāragum —

22. Anagāriy’ upetassa bhikkhācariyam jigimsato, [700]
 Munī, pabrūhi me puttho moneyyam uttamam padam.”

23 Moneyyan te upaññissam (*tī Bhagavā*) [701]
 dukkaram durabhīsam bhavam
 Handa te nam pavakkhāmi —
 ‘Santhambhassu, dalho bhava’.

24 Samānabhāgam kubbetha gāme akkuttavanditaṃ; [702]
 manopadosam rakkheyya; santo anunnato care

25 Uccāvacā niccharanti dāye aggisikhūpamā; [703]
 nariyo munīṃ palobhenti;—tā su taṃ mā palobhayum

26 Virato methunā dhammā, hitvā kāme parovare, [704]
 aviruddho asāratto pānesu tasathāvare,

27 ‘yathā ahaṃ tathā ete, yathā ete tathā ahaṃ’ [705]
 attānam upamam katvā na haneyya na ghātaye

28. Hitvā icchāṃ ca lobhāṃ ca, yattha satto puthujjano, [706]
 cakkhumā patīpajjeyya, tareyya narakam imam.

29 Ūnūdaro mūtāhāro appicch’ assa alolupo; [707]
 sa ve icchāya nicchāto, aniccho hoti nibbuto

Thus counsell'd by that kindly, helpful saint
 (the destined heir of utter holiness)
 this Nālaka lived on, in affluence
 of garner'd merit, keeping watch o'er Sense,
 till He, the future 'Conqueror', should come

[697]

But when news came 'a Conqueror has set
 his Wheel of Truth a-rolling', straight he sought,
 and found Him,—found Him and, believing, asked
 that prince of seers (since now the time once set
 by Asita had come) —'What makes "a Sage"?'

[698]

(End of the Introductory verses)

Nālaka: What Asita foretold (said Nālaka)
 has turned out true! So tell me, Gotama,
 (whose mind has fathom'd ev'ry mental state)—
 when home is left to lead the Almsman's life,
 expound, o Sage, a sage's perfect way.

[699]

[700]

The Lord. Learn then that perfect way (the Lord replied),
 'Tis hard to compass, hard to tread, but still
 its secret I'll impart —'Stand firm, stand fast!'

[701]

Come praise, come blame,—still take it all as one.
 Let neither mar thine equanimity,
 let blame perturb thee not, nor praise inflate.

[702]

Though lone the wood, sense-objects great and small
 spring up, e'en there, like sudden tongues of fire;
 yea, women tempt the solitary sage,
 see thou to it that women tempt not thee!

[703]

Rejecting carnal joys, to pleasure dead,
 with naught that lives to crib or cabin thee

[704]

take pattern from thyself, Forbear to slay
 —with thine or other's hand—the strong or weak;
 but say 'These are as I am, I as they!'

[705]

By shedding all desires and covetise,
 pick thine appointed way where fools stick fast
 Let insight guide thee through this hell on earth

[706]

With empty belly, diet spare, few wants,
 live temperate When once desires are quelled,
 their passing ushers in the calm of Peace.

[707]

- 30 Sa pīṇacāram caritvā vanantam abhihāraye [708]
upatthito rukkhāmūlasmim āsanūpagato muni.
- 31 Sa jhānapasuto dhīro vanante ramito siyā, [709]
jhāyetha rukkhāmūlasmim attānam abhītosayam.
32. Tato ratyā vivasane gāmantam abhihāraye; [710]
avhānam nābhīnandeyya abhihārañ ca gāmato.
- 33 Na muni gāmam āgamma kulesu sahasā care, [711]
ghāsesanam chinna-katho na vācam payutam bhane
34. 'Alattham yad, idam sādhu, nālattham, kusalām iti'; [712]
ubhayen' eva so tādī rukkham va upanivattati.
- 35 Sa pattapānī vicaranto, amūgo mūgasammato, [713]
appam dānam na hīleyya, dātāram nāvajāniya.
- 36 Uccāvacā hi patipadā Samanena pakāsītā, [714]
na pāram digunam yanti, na idam ekagunam mutam
- 37 Yassa ca vīsatā na 'tthi chinna-sotassa bhikkhuno, [715]
kiccā-kiccapahīnassa parilāho na vijjati.
- 38 Moneyyan te upaṇṇissam:— (ti Bhagavā) [716]
Khuradhārūpamo bhava,
jivhāya tālum āhacca
udare samyato siyā,
- 39 alīnacitto ca siyā, [717]
na cāpi bahu cintaye,
nirāmagandho asito
brahmacariyaparāyano.
- 40 Ekāsanassa sikkhetha, [718]
Samanūpāsanassa ca.
Ekattam monam akkhātam
Eko ce abhīramissasi,
- 41 atha bhāsīhi dasa disā [719]
Sutvā dhīrānam nigghosam jhāyīnam kāmācāginam
tato hiriñ ca saddhañ ca bhūyo kubbetha māmako
42. Tan nadīhi vijānātha sobbhesu padaresu ca · [720]
—sanantā yanti kussubbhā, tunhī yāti mahōdadhi

Thine alms-round o'er, within thy wood repair
and take thy seat beneath a spreading tree. [708]

There, in those dear recesses, find thy bliss
beneath thy tree in lonely Reverie [709]

At morn thy village seek, but take no joy
in invitations or in lavish gifts; [710]

race not from door to door, in quest of alms
seal thou thy lips and proffer no request [711]

'*They gave,—'twas well!* *Refused was I,—'tis well!*
—thus minded seek, in either case, thy tree [712]

As—seeming dumb, but nowise dumb at all—
thou goest bowl in hand, disdain no gift
however humble, nor the giver scorn [713]

My Rule embraces all things great and small;
its single path alone conducts to Peace;
but never once can senses Peace discern [714]

But when an Almsman, from this welter freed,
has shed his cravings, old anxieties
about behaviour cease, distress departs [715]

Learn then this perfect way (the Lord went on);
—be like the razor safe within its sheath,
clap tongue to palate, master appetite, [716]

alert of mind, keep random thoughts at bay;
be redolent of virtue, quit of ties,
absorbed in nothing save the Higher Life; [717]

live like true anchorite alone, aloof;
remember 'Wisdom in Detachment lies'
And, if in solitude thou takest joy,
north, south, and east, and west thy fame shall spread. [718]

And when thou hearest eulogies of those
who steadfast prove, woo Reverie, and shun
pleasures of sense, let this but stimulate
thy faith and meekness, follower of mine [719]

From rivers, cataracts, and deeps learn this.
'Loud roar the cataracts; the deeps are dumb' [720]

43. *Yad ūnakam, tam sanatī; yam pūram, santam eva tam,* [721]
aḍḍhakumbhūpamo bālo, rahado pūro va pandīto.
44. *Yam Samano bahu bhāsati upetam atthasamhitam,* [722]
jānam so Dhammam deseti, jānam so bahu bhāsati.
45. *Yo ca jānaṃ saṃyatatto, jānaṃ na bahu bhāsati,* [723]
sa munī monam arahati, sa munī monam ajjhagā ti.

12. DVAYATĀNUPASSANĀSUTTA

Evam me sutam Ekaṃ समयam Bhagavā Sāvattiyaṃ viharati Pubbārame Migāramātu pāsāde. Tena kho pana समयena Bhagavā tadahuposathe, pannarase punnāya punnamāya rattiyaṃ bhikkhusamghaparivuto abbhokāse nisīno hoti Atha kho Bhagavā tunhībhūtam tunhībhūtam bhikkhusamghaṃ anuviloketvā bhikkhū āmantesi.—Ye te, bhikkhave, kusalā dhammā ariyā nīyyānikā sambodhagāmino, tesam vo, bhikkhave, kusalānam dhammānaṃ ariyānam nīyyānikānam sambodhagāminānaṃ kā upanīsa savanāyāti?—iti ce, bhikkhave, pucchitāro assu, te evam assu vacanīyā. Yāvad eva dvayatānam dhammānaṃ yathābhūtaṃ ñāṇāyāti. Kiṃ ca dvayatam vadetha?—“Idaṃ dukkham, ayam dukkhasamudayo” ti—ayam ekānupassanā; “Ayam dukkhanirodho, ayam dukkhanīrodhagāminī paṭipadā ti”—ayam dutiyānupassanā Evam sammādvayatānupassino kho, bhikkhave, bhikkhuno apamattassa ātāpino pahitattassa viharato dvinnam phalānam aññataram phalam pātikamkham,—ditṭhe va dhamme aññā; satī vā upādisese anāgāmitā ti

Idam avoca Bhagavā, idaṃ vattvā Sugato, athāparam etad avoca Satthā.—

1. *Ye dukkhaṃ na ppajānanti atho dukkhassa sambhavam,* [724]
yattha ca sabbaso dukkham asesam uparujjhati,
taṃ ca Maggam na jānanti dukkhūpasamagāminānaṃ,
2. *cetovimuttihīnā te atho paññāvimuttiyā;* [725]
abhabbā te antakīriyāya; te ve jātijarūpagā
3. *Ye ca dukkham pajānanti atho dukkhassa sambhavaṃ,* [726]
yattha ca sabbaso dukkhaṃ asesam uparujjhati,
taṃ ca Maggaṃ pajānanti dukkhūpasamagāminānaṃ,
4. *cetovimuttisampannā atho paññāvimuttiyā;* [727]
bhabbā te antakīriyāya; na te jātijarūpagā

Yes; emptiness is loud, but fullness, calm,
the fool's a half-filled crock; the sage, a lake. [721]

Whene'er the Anchorite holds forth, his words
are apposite and fraught with deep import,
with knowledge he expounds the Doctrine's gist,
and from the amplitude of knowledge speaks [722]

But he whose knowledge goes with self-control, [723]
the sage who, though he knows, eschews much speech,
'tis he has wisdom won,—and wisdom found

Sutta 12. Pairs to grasp

Thus have I heard Once while the Lord was staying at Sāvattthī in the Old Pleasaunce in the palace of Migāra's Mother, he was sitting out, on the mid-month sabbath evening, among the Almsmen. Observing the Community of Almsmen around him to be wholly silent, the Lord addressed them, saying —If you are asked, Almsmen, wherefore you listen to righteous, noble, saving, and all-enlightening homilies, your answer should be that you do so in order to comprehend to the full just a single pair of ideas When asked to what pair you allude, you will reply that the first conception is Ill and its origin, and that the second is Ill's cessation and the path leading to that Cessation For, if an Almsman fully grasps these two ideas, and if his life is earnest, ardent, and purged of Self, then you may anticipate for him one or other of two results,—either Illumination here and now, or else, if his stuff of existence be not wholly spent, no subsequent return to earth

Thus spoke the Lord, and when he, the Blessed One, had thus spoken, he went on, as Master, to say —

For, those who know not Ill and how Ill grows, [724]
who neither know how Ill is stilled and quenched
nor know the Way to lay all Ill to rest,

—those miss Release, alike of heart and mind, [725]
they cannot end it all and reach the goal,
they tramp the round of birth, decay, and death

But they who know both Ill and how Ill grows, [726]
and also know how Ill is stilled and quenched
and know the Way that lays all Ill to rest,

—these win Release of heart, Release of mind; [727]
these surely end it all and reach the goal,
these nevermore shall know decay and birth

Sīyā aññena pi pariyāyena sammādvayatānupassanā tī?—itī ce, bhikkhave, pucchitāro assu, 'sīyā' tī 'ssu vacanīyā Kathañ ca sīyā?—'Yam kiñci dukkham sambhotī, sabbam upadhipaccayā' tī—ayam ekānupassanā; 'Upadhīnan tveva asesavirāgaṇirodhā na 'tthī dukkhassa sambhavo' tī,—ayam dutiyānupassanā Evam sammā—pe—athâparam etad avoca Satthā.—

- 5 Upadhīnidānā pabhavantī dukkhā [728]
 ye keci lokasmim anekarūpā
 Yo ve avidvā upadhīm karotī,
 punappunam dukkham upeti mando.
 Tasmā pajānam upadhīm na kayirā
 dukkhassa jātipphavānupassī tī

Sīyā aññena pi pariyāyena sammādvayatānupassanā tī?—itī ce, bhikkhave, pucchitāro assu, 'sīyā' tī 'ssu vacanīyā Kathañ ca sīyā?—'Yam kiñci dukkham sambhotī, sabbam avijjāpaccayā' tī—ayam ekānupassanā, 'Avijjāya tveva asesavirāgaṇirodhā na 'tthī dukkhassa sambhavo' tī,—ayam dutiyānupassanā. Evam sammā—pe—athâparam etad avoca Satthā —

6. Jātimaranasamsāram ye vajantī punappunam [729]
 itthabhāv-aññathābhāvam avijjāy' eva sā gatī.
 7. Avijjā h' ayam mahāmoho, yen' idam samsitam ciram; [730]
 vijjāgatā ca ye sattā, nāgacchantī punabbhavan tī

Sīyā aññena pi . . . Kathañ ca sīyā?—'Yam kiñci dukkham sambhotī, sabbam samkhārapaccayā' tī—ayam ekānupassanā, 'Samkhārānan tveva asesavirāgaṇirodhā na 'tthī dukkhassa sambhavo' tī—ayam dutiyānupassanā. Evam sammā—pe—athâparam etad avoca Satthā.—

8. Yam kiñci dukkham sambhotī, sabbam samkhārapaccayā; [731]
 samkhārānam nirodhena na 'tthī dukkhassa sambhavo.
 9 Etam ādinavam nātvā 'Dukkham samkhārapaccayā', [732]
 sabbasamkhārasamathā, saññānam uparodhanā,
 —evam dukkhakkhaya hotī;—etam nātvā yathātatham
 10 sammaddasā, vedaguno, samma-d-aññāya, paṇḍitā, [733]
 abhiḥhuyya Mārasamyogam, nāgacchantī punabbhavan tī

If you are asked whether there be yet another mode of grasping the two ideas, and in what way, you will reply that the first conception is, that all Ill which comes about is consequent on the Stuff of Existence, whilst the second is that, by the utter and passionless destruction of this underlying stuff, Ill cannot come about. For, if an Almsman fully grasps these two ideas . . . (*Ec*, as above) . . . went on, as Master, to say.—

Life's Stuff breeds ev'ry Ill, [728]
 —breeds all the Ills there are.
 The dolt who witlessly
 creates this stuff, piles Ill
 on Ill Create it not,
 since thence all Ills are born.

If you are asked whether there be yet another mode of grasping the two ideas, and in what way, you will reply that the first conception is, that all Ill which comes about is consequent on Ignorance, whilst the second is that, by the utter and passionless destruction of Ignorance, Ill cannot come about. For, if an Almsman fully grasps these two ideas . . . (*Ec*, as above) . . . , went on, as Master, to say.—

'Tis Ignorance entails the dreary round [729]
 —now here, now there—of countless births and deaths.

'Tis Ignorance tricks purblind dolts to trudge [730]
 th' inexorable round from life to life,
 —but no hereafter waits for him who *knows*

If you are asked . . . (*similar paragraph about*) Plastic Forces . . . went on, as Master, to say —

All growths of Ill from Plastic Forces spring; [731]
 if Plastic Forces cease, no Ill can grow

Aware that Plastic Forces breed all Ill, [732]
 and clear that Ill's destruction comes about
 by stilling each and ev'ry Plastic Force
 and breaking down perceptions utterly,

the wise—clear-eyed, equipped with Lore, who *know*— [733]
 o'ercoming Māra's yoke, face birth no more

Sīyā aññena pi . . Kathañ ca sīyā?—‘Yam kiñci dukkham sambhoti, sabbam viññānapaccayā’ tī,—ayam ekānupassanā; ‘Viññānassa tveva asesavirāganīrodhā na ’tthi dukkhassa sambhavo’ tī,—ayam dutiyānupassanā. Evam sammā—pe—athâparam etad avoca Satthā—

11. Yam kiñci dukkham sambhoti, sabbam viññānapaccayā; [734]
viññānassa nirodhena na ’tthi dukkhassa sambhavo.
12. Etam ādinavam ñatvā ‘Dukkham viññānapaccayā’, [735]
viññānūpasamā bhikkhu nicchāto parinibbuto tī.

Sīyā aññena pi . . Kathañ ca sīyā?—‘Yam kiñci dukkham sambhoti, sabbam phassapaccayā’ tī,—ayam ekānupassanā; ‘Phassassa tveva asesavirāganīrodhā na ’tthi dukkhassa sambhavo’ tī,—ayam dutiyānupassanā. Evam sammā—pe—athâparam etad avoca Satthā—

13. Tesam phassaparetānam bhavasotānusārinam [736]
kummaggapatipannānam ārā samyojanakkhayo.
14. Ye ca phassam pariññāya, aññāya upasame ratā, [737]
te ve phassābhīsamayā nicchātā parinibbutā tī

Sīyā aññena pi . . Kathañ ca sīyā?—‘Yam kiñci dukkham sambhoti, sabbam vedanāpaccayā’ tī,—ayam ekānupassanā; ‘Vedanānam tveva asesavirāganīrodhā na ’tthi dukkhassa sambhavo’ tī,—ayam dutiyānupassanā. Evam sammā—pe—athâparam etad avoca Satthā—

15. Sukham vā yadī vā dukkham adukkhamasukham saha, [738]
ajjhatañ ca bahiddhā ca yam kiñci atthi vedītam,
16. —etam ‘dukkham’ tī ñatvāna mosadhammañ palokinam [739]
phussa phussa vayanā passanā, evam tattha vijānāti
vedanānam khayā bhikkhu nicchāto parinibbuto

Sīyā aññena pi . . Kathañ ca sīyā?—‘Yam kiñci dukkham sambhoti, sabbam tanhāpaccayā’ tī,—ayam ekānupassanā, ‘Tanhāya tveva asesavirāganīrodhā na ’tthi dukkhassa sambhavo’ tī,—ayam dutiyānupassanā. Evam sammā—pe—athâparam etad avoca Satthā—

17. Tanhādutiyo puriso, dīgham addhāna’ saṁsāram, [740]
itthabhāv-aññīthābhāvam saṁsāram nātivattati.
18. Etam ādinavam ñatvā Tanhā dukkhassa sambhavam, [741]
vītatanho anādāno sato bhikkhu paribbaje tī.

If you are asked . . . (*similar paragraph about*) Consciousness . . . went on, as Master, to say.—

All growths of Ill from Consciousness arise; [734]
no Ills can grow, if Consciousness be stilled.

Aware that Consciousness begets all Ills, [735]
and clear that Ill's destruction comes about
by stilling Consciousness, the Almsman, quit
of Consciousness, finds everlasting Peace.

If you are asked . . . (*similar paragraph about*) Contact (between a sense and its object in perception) . . . went on, as Master, to say.—

Far, far, from bursting bonds are Contact's thralls, [736]
who drift along life's swirling stream, astray.

But they who Contact comprehend and know, [737]
who fathom all that Contact means,—these, quit
of Contact, find the everlasting Peace.

If you are asked . . . (*similar paragraph about*) Feelings . . . went on, as Master, to say.—

All Feelings, inly bred or from without, [738]
—with pain or pleasure, or with neither, fraught—

the Almsman knows as Ills,—vain fleeting things [739]
that come and go From Feelings cleansed, he finds,
when feelings die, the everlasting Peace.

If you are asked . . . (*similar paragraph about*) Cravings . . . went on, as Master, to say.—

Wedded to Cravings, man perforce must pass [740]
from life to life, must trudge now here, now there,
yet never ends rebirth's exacting round

Aware that Ills are Cravings' progeny, [741]
quell Cravings; clutch at nothing, watchful be,
O Almsman, as you go your homeless way

Siyā aññena pi . . . Kathañ ca siyā?—‘Yam kiñci dukkham sambhoti, sabbam upādānapaccayā’ tī,—ayam ekānupassanā; ‘Upādānānan tveva asesavirāganīrodhā na ’tthi dukkhassa sambhavo’ tī,—ayam dutiyānupassanā. Evam sammā—pe—athâparam etad avoca Satthā.—

19 Upādānapaccayā bhavo; bhūto dukkham nigacchatī; [742]
jātassa maraṇam hoti; eso dukkhassa sambhavo.

20. Tasmā upādānakkhayā samma-d-aññāya panditā [743]
jātikkhayam abhiññāya nāgacchanti punabbhavan ti.

Siyā aññena pi . . . Kathañ ca siyā?—‘Yam kiñci dukkham sambhoti, sabbam ārambhapaccayā’ tī,—ayam ekānupassanā, ‘Ārambhānan tveva asesavirāganīrodhā na ’tthi dukkhassa sambhavo’ tī,—ayam dutiyānupassanā. Evam sammā—pe—athâparam etad avoca Satthā.—

21. Yam kiñci dukkham sambhoti, sabbam ārambhapaccayā; [744]
ārambhānam nirodhena na ’tthi dukkhassa sambhavo.

22. Etam ādinavam ñatvā ‘Dukkham ārambhapaccayā’, [745]
sabbārambham patinissajja anārambhe vimuttino

23. ucchinabhavatanhassa santacittassa bhikkhuno [746]
vitinño jātisamsāro; na ’tthi tassa punabbhavo tī.

Siyā aññena pi . . . Kathañ ca siyā?—‘Yam kiñci dukkham sambhoti, sabbam āhārapaccayā’ tī,—ayam ekānupassanā; ‘Āhārānan tveva asesavirāganīrodhā na ’tthi dukkhassa sambhavo’ tī,—ayam dutiyānupassanā. Evam sammā—pe—athâparam etad avoca Satthā.—

24 Yam kiñci dukkham sambhoti, sabbam āhārapaccayā; [747]
āhārānam nirodhena na ’tthi dukkhassa sambhavo.

25. Etam ādinavam ñatvā ‘Dukkham āhārapaccayā’, [748]
sabbāhāram parinñāya sabbāhāram anissito,

26. ārogyam samma-d-aññāya āsavānam parikkhayā [749]
samkhāya sevī dhammattho samkham na upeti vedagū tī

Siyā aññena pi . . . Kathañ ca siyā?—‘Yam kiñci dukkham sambhoti, sabbam iñjītapaccayā’ tī,—ayam ekānupassanā; ‘Iñjītānan tveva asesavirāganīrodhā na ’tthi dukkhassa sambhavo’ tī,—ayam dutiyānupassanā. Evam sammā—pe—athâparam etad avoca Satthā —

27 Yam kiñci dukkham sambhoti, sabbam iñjītapaccayā; [750]
iñjītānam nirodhena na ’tthi dukkhassa sambhavo.

If you are asked . . . (*similar paragraph about*) Life's Fuel . . . went on, as Master, to say:—

Life's Fuel feeds existence, what exists ♡ [742]
meets Ills; what's born must die; and so springs Ill.

The wise, who see that Fuel's stoppage stops [743]
rebirth, are saved by insight from rebirth.

If you are asked . . . (*similar paragraph about*) toiling and moiling (at good works for 'merit's sake') . . . went on, as Master, to say —

All growths of Ill from quest of 'merit' spring; [744]
if 'merit's' quest be stopped, no Ill can grow

Marking how 'merit's' baleful quest breeds Ills, [745]
the Almsman who discards it all and wins

Release, who craves no more for life renewed [746]
but garners peace of heart, has passed beyond
rebirth and ne'er again shall be reborn.

If you are asked . . . (*similar paragraph about*) Sustenance . . . went on, as Master, to say:—

All growths of Ill from Sustenance proceed, [747]
if Sustenance be stopped, no Ills can grow

Marking how baleful Sustenance breeds Ill, [748]
—plumb, comprehend, forswear all Sustenance!

Know inward Health by casting Cankers out; [749]
walk circumspectly, keep the faith, for, so,
by Lore the sage transcends the scheme of things.

If you are asked . . . (*similar paragraph about*) Waverings . . . went on, as Master, to say —

All growths of Ill from Waverings proceed; [750]
if Waverings be stilled, no Ills can grow.

28. Etam ādinavam ñatvā: 'Dukkham iñjitapaccayā', [751]
 tasmā ejaṃ ossajja, samkhāre uparundhiya,
 anejo anupādāno sato bhikkhu paribbaje ti

Siyā aññena pi . . . Kathaṇ ca siyā?—'Nissitassa calitam hotīti',—ayam ekānupassanā; 'Anissito na calatīti',—ayam dutiyānupassanā. Evam sammā—pe—athāparam etad avoca Satthā:—

29. Anissito na calati; nissito ca upādiyam [752]
 itthabhāvaññathābhāvaṃ samsāram nātivattati.
 30. Etam ādinavam ñatvā: 'Nissayesu mahabbhayam', [753]
 anissito anupādāno sato bhikkhu paribbaje ti.

Siyā aññena pi . . . Kathaṇ ca siyā?—'Rūpehi, bhikkhave, āruppā santatarā' ti,—ayam ekānupassanā; 'Āruppehi nirodho santataro' ti,—ayam dutiyānupassanā. Evam sammā—pe—athāparam etad avoca Satthā —

31. Ye ca rūpūpagā sattā ye ca āruppavāsino, [754]
 nirodhaṃ appajānantā āgantāro punabbhavaṃ.
 32. Ye ca rūpe pariññāya arūpesu susaṇṭhitā, [755]
 nirodhe ye vimuccanti, te janā maccuhāyino ti

Siyā aññena pi . . . Kathaṇ ca siyā?—Yam, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamanabrāhminiyā pajāya sadevamanussāya 'Idam saccaṃ' ti upaniṇṇāyitam, tadam ariyānaṃ: 'Etam musā' ti yathābhūtaṃ sammappaññāya suddiṭṭham,—ayam ekānupassanā, 'Yam, bhikkhave, sadevakassa—pe—sadevamanussāya: "Idam musā" ti upaniṇṇāyitam, tadam ariyānaṃ. "Etam saccaṃ" ti yathābhūtaṃ sammappaññāya suddiṭṭham', ayam dutiyānupassanā. Evam sammā—pe—athāparam etad avoca Satthā.—

33. Anattani attamānaṃ passa lokam sadevakam [756]
 nivitthaṃ nāmarūpasmim 'Idam saccaṃ' ti maññati.
 34. Yena yena hi maññanti, tato taṃ hoti aññathā; [757]
 taṃ hi tassa musā hoti, mosadhammam hi ittaram
 35. Amosadhammam nibbānaṃ,—tad ariyā saccato vidū, [758]
 te ve saccābhisaṃmayā nicchātā parinibbutā ti

Marking how baleful Waverings breed Ills,
banish distraction, quench each plastic force.
Still unperturbed, still passionless, alert,
and watchful, Almsman, go your homeless way.

[751]

If you are asked . . . (*similar paragraph about*) Quaking . . . went on, as Master, to say.—

No Quakings trouble independent minds,
but thralls must tramp life's rounds, now here now there.

[752]

Marking how baleful thralldom fosters Ills,
in independence, Almsman, unattached,
alert, and watchful, go your homeless way.

[753]

If you are asked whether there is yet another way of grasping the two ideas, and in what way, you will reply that the first conception is that the Formless is calmer than what has Form, whilst the second is that Cessation is calmer than the Formless. For, if an Almsman fully grasps these two ideas (*&c*, as above) went on, as Master, to say —

The denizens of Form and Formless worlds
blind to Cessation, face rebirth anew

[754]

But they who, versed in Form and Formlessness,
have in Cessation found Deliverance,
in triumph leave behind them Death's domain

[755]

If you are asked whether there is yet another mode of grasping the two ideas, and in what way, you will reply that, first, what the world at large deems Truth has been rightly viewed as falsehood by the Noble through their consummate comprehension, whilst, secondly, the Noble hail as Truth what the world accounts falsehood For, if an Almsman fully grasps these two ideas (*&c*, as above) . . . went on, as Master, to say —

How pride of Self (where Self is none) inflates
the world of gods and men! How sure they feel
of personality's undoubted truth!

[756]

Picture it as they will, it's all a lie!
—A lie because all fleeting things are false

[757]

No lie's Nirvana! This the Noble know,
—they whom from hankerings the Noble Truths
have freed, and crowned with everlasting Peace.

[758]

Sīyā aññena pī pariyāyena sammādvayatānupassanā tī?—Iti ce, bhikkhave, pucchitāro assu, 'sīyā' tī 'ssu vacanīyā Kathañ ca sīyā?—Yam, bhikkhave, sadevakassa—pe—sadevamanussāya 'Idam sukhan' tī upanijjhāyitam, tadam ariyānam 'Etam dukkhan' tī yathābhūtam sammappaññāya suddittham,—ayam ekānupassanā; Yam, bhikkhave, sadevakassa—pe—sadevamanussāya 'Idam dukkhan' tī upanijjhāyitam, tadam ariyānam 'Etam sukhan' tī yathāpaññāya suddittham,—ayam dutiyānupassanā Evam sammādvayatānupassano kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnam phalānam aññataram phalam pātikāmkham,—ditthe va dhamme aññā; satī vā upādisese anāgāmītā tī

Idam avoca Bhagavā, idam vatvā Sugato athāparam etad avoca Satthā.—

36. Rūpā saddā rasā gandhā phassā dhammā ca kevalā [759]
iṭṭhā kantā manāpā ca, yāvat' 'atthīti' vuccatī
- 37 Sadevakassa lokassa ete vo sukhasammatā; [760]
yattha c' ete nirujjhantī, tam nesam dukkhasammatam.
- 38 'Sukhan' tī dittham ariyehi sakkāyass' uparodhanam, [761]
paccanīkam idam hotī sabbalokena passatam.
- 39 Yam pare 'sukhato' āhu, tad ariyā āhu 'dukkhato', [762]
yam pare 'dukkhato' āhu, tad ariyā 'sukhato' vidū
—Passa dhammam durājānam, sampamūh' ettha aviddasū.
- 40 Nivutānam tamo hotī, andhakāro apassatam, [763]
satañ ca vivatam hotī, āloko passatām iva,
santike na vijānantī magā Dhammass' akovidā
- 41 Bhavarāgaparetehi bhavasotānusārīhi [764]
Māradheyyānupannehi nāyañ Dhammo susambudho.
- 42 Ko nu, aññatra-m-ariyehi, padam sambuddhum arahatī, [765]
yam padam samma-d-aññāya parinibbantī anāsavā tī?

Idam avoca Bhagavā Attamanā te bhikkhū Bhagavato bhāsitañ abhinandum Imasmim kho pana veyyākaranasmim bhaññamāne satthimattānam bhikkhūnam anupādāya āsavehi cittañi vimuccimsu.

If you are asked whether there is yet another mode of grasping the two ideas, and in what way, you will reply that, first, what the world at large deems Weal has been rightly viewed as Ill by the Noble through their consummate comprehension, whilst, secondly, the Noble hail as Weal what the world accounts Ill. For, if an Almsman fully grasps these two ideas, and if his life is earnest, ardent, and purged of Self, then you may anticipate for him one or other of two results,—either Illumination here and now, or else—if his stuff of existence be not wholly spent—no subsequent return to earth.

Thus spake the Lord, and when he, the Blessed One, had thus spoken, he went on, as Master, to say —

Forms, sounds, tastes, smell, touch, thoughts—please, charm, and cheer,
whilst deemed t'exist and have reality [759]

The world accounts them boons, them hails as Weal. [760]
But when they pass away, they 're ranked as Ills!

The Noble rank as Weal the utter rout [761]
of personality,—on this the Seer
joins issue with the purblind world at large

The Noble count as 'Ill' the worldling's 'Weal'; [762]
the worldling's 'Ill' the Noble hail as 'Weal'.
—This puzzling thought perplexes empty pates

Behind the veil is gloom, th' unseeing dwell [763]
in utter darkness. All is clear as day
to virtue's eye, but hid—though nigh at hand—
from brutish strangers to the Doctrine's truth.

This Truth eludes the ken of those who pine [764]
for life's continuance, who drift along
life's swirling stream in Māra's deadly grip.

Who, save the Noble, has a right to know [765]
how, Cankerless, men pass away—to Peace?

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said. During this exposition, the hearts of some three score Almsmen were delivered from Cankers once for all.

End of the Long Book

IV. ATTHAKAVAGGA

1. KĀMASUTTA

1. Kāmam kāmayamānassa tassa ce tam samijjhati, [766]
addhā pītimano hoti laddhā macco yad icchatī.
2. Tassa ce kāmayānassa chandajātassa jantuno [767]
te kāmā parihāyanti, sallaviddho va ruppati.
3. Yo kāme parivajjeti—sappassēva padā siro—, [768]
so imam visattikam loke sato samativattati.
4. Khettaṃ vatthum hiraññaṃ vā gavāssaṃ dāsaporisaṃ [769]
thiyo bandhū puthū kāme yo naro anugijjhati,
5. abalā va nam baliyanti, maddante nam parissayā; [770]
tato nam dukkham anveti, nāvaṃ bhunnam ivôdakam.
6. Tasmā jantu sadā sato kāmāni parivajjaye; [771]
te pahāya tare ogham, nāvaṃ sitvā va, pāragū ti.

2. GUHATTHAKASUTTA

1. Satto guhāyaṃ bahunābhichanno [772]
tittham naro mohanasmim pagālho
dūre vivekā hi tathāvidho so;
kāmā hi loke na hi suppahāyā.
2. Icchānidānā bhavasātabaddhā [773]
te duppamuñcā, na hi aññaṃokkhā,
pacchā pure vā pi apekkhamānā
ime va kāme purime va jappaṃ.
3. Kāmesu giddhā pasutā pamūlha [774]
avadāniyā te visame nivitthā
dukkhūpanitā paridevayanti.—
Kim su bhavissāma ito cutāse?

IV. THE BOOK OF OCTADS

Sutta 1. Desires

The man whose heart's desires are gratified [766]
is glad indeed to see success secured.

But, if his heart's desires and aims be foiled, [767]
he smarts as if a dart had wounded him

Yet, should he shun desires as he would shun [768]
a snake's head underfoot, by vigilance
he overcomes the world's seductive lures.

Whoso with boundless appetite desires [769]
fields, lands, or gold, herds, horses, women, serfs,
and kinsfolk,—him tumultuous desires

(weak though they seem) o'ercome at last, they crush [770]
their victim Hereon Ills come surging in,
like waves that flood some wrecked ship's crazy hold.

Therefore by watchfulness discard desires; [771]
expel them, bale your ship, and cross the Flood
to safety's haven on the Further Shore

Sutta 2. The Octad of the Den

Cooped in a den of clay [772]
o'ergrown with growths and bogged
in crassness dense, a man
is far from inward peace
For, hard indeed it is
to give up pleasures here.

The creatures of desire, [773]
mere slaves of mundane joys,
shall scarce be saved,—since none
by others can be saved,
who ask to live To-day
or Yesterday afresh

Through pleasure's hot pursuit, [774]
its frenzied votaries
close-fisted grow and base,
till, plunged in Ills, they cry —
'What shall we be, when dead?'

- 4 Tasmā hi sikkhetha idh' eva jantu : [775]
yam kiñci jaññā 'vīsamam' tī loke
na tassa hetu vīsamam careyya ;
—appam h' idam jīvītam āhu dhīrā.
- 5 Passāmi loke parīphandamānaṃ [776]
pajam imam taṇhagataṃ bhavesu ;
hīnā narā maccumukhe lapanti
avītatānhāse bhavābhavesu.
6. Mamāyīte passatha phandamāne, [777]
macche va appodake khīnasote ;
etaṃ pi dīsvā amamo careyya
bhavesu āsattim akubbamāno.
7. Ubhosu antesu vīneyya chandam, [778]
phassam parīññāya anānugiddho,
yad attagārahī tad akubbamāno
na lippatī dīttasutesu dhīro.
8. Saññam parīññā vītareyya oghaṃ [779]
pariggaheṣu muni nōpalitto
abbūlhasallo caraṃ appamatto
nāsimsatī lokam imam parañ ca

3 DUTTHATTHAKASUTTA

1. Vadanti ve dutthamanā pi eke, [780]
aññe pi ve saccamanā vadanti ;
vādañ ca jātaṃ muni no upeti,
tasmā muni na 'tthi khīlo kuhīñci
- 2 Sakam hi dīttim katham accayeyya [781]
chandānuniṭo ruciyā nivītho
sayam samattāni pakubbamāno ?
—Yathā hi jāneyya, tathā vadeyya

So learn betimes, learn here
and now. Let nothing base
tempt thee to baseness here.
—This life is brief, say seers.

[775]

I see distracted folk
agog for lives to come,
—abjects who howl in face
of death, through lust to live

[776]

Parting from cherished things
others distracts,—like fish
stranded when streams give out.
Mark this and self-less walk,
nor pine for lives to come

[777]

When feelings tempt no more
—at start or close—because
all taste for them is dead,
—then, doing nothing which
his heart condemns, the sage
is proof 'gainst things of sense

[778]

Aware of senses' scope,
and safe across the Flood,
unstained by hankerings,
the sage—his barb plucked out—
strides bravely on, nor craves
life here, or anywhere.

[779]

Sutta 3. The Octad of Malice

From spite, or honestly,
are charges spread abroad;
but, as all fail to hit
the sage, his heart is light

[780]

When inclination prompts
and self-will reigns, shall men
desert their cherished views?
—Their outlook shapes their speech.

[781]

- 3 Yo attano sīlavatāni jantu [782]
 anānuputtho ca paresa' pāvā,
 'anariyadhammam' kusalā tam āhu
 yo ātumānam sayam eva pāvā.
- 4 Santo ca bhikkhu abhinibbutatto, [783]
 'iti 'han' tī sīlesu akatthamāno,
 tam 'ariyadhammam' kusalā vadanti,
 yass' ussādā na 'tthi kuhiñci loke.
5. Pakappitā samkhatā yassa dhammā [784]
 purakkhatā santi avivādātā;
 yad attani passatī ānīsamsam,
 tan nissito kuppa-paticca-santim.
- 6 Dittihīnivesā na hi svātivattā, [785]
 dhammesu niccheyya samuggahītaṃ
 Tasmā naro tesu nivesanesu
 nirassatī ādiyati-cca dhammam.
7. Dhonassa hi na 'tthi kuhiñci loke [786]
 pakappitā dīṭṭhi bhavābhavesu;
 māyañ ca mānañ ca pahāya dhono
 sa kena gaccheyya?—Anūpayo so.
8. Upayo hi dhammesu upeti vādam; [787]
 anūpayam kena katham vadeyya?
 Attam nirattarā na hi tassa atthi;
 —adhosi so dīṭṭhim idh' eva sabbam.

4 SUDDHATTHAKASUTTA

1. 'Passāmi suddham paramam arogam; [788]
 dīṭṭhena samsuddhiṃ narassa hoti'
 —evābhijānaṃ 'paraman' tī ñatvā,
 suddhānupassīti pacceti ñānam.

The man who sings, unasked,
his virtue's praise, is styled
'ignoble' by adepts
for talking of himself

[782]

The Almsman true, at peace,
not vaunting virtues rare,
adepts as 'noble' hail,
because he's not puffed up.

[783]

When wrong conceptions fill
the mind with prejudice,
the man who looks to find
a blessing there, builds hopes
of Peace on shifting sands.

[784]

As rooted prejudice
is hard to quell, a man
should test ideas he holds,
discarding freely, till
he holds the Doctrine's truth.

[785]

The inly-washen saint,
now freed from fancies fond
of life hereafter, stripped
of pride and error,—how
place him? He stands apart!

[786]

Their mental states define
men with propensities
But how define the man
with none?—who nought asserts
and naught denies, but waves
all theories aside?

[787]

Sutta 4. The Octad of Purity

'Lo! man pure, perfect, hale,
made pure by views he holds!
—Convinced 'perfection's found'
through such imaginings,
'experts in purity'
expect to come to *know*!

[788]

2. Ditt̐hena ce suddhī narassa hotī,
ñānena vā so pajahātī dukkham,
aññena so sujhatī sōpadhīko;
—ditt̐hī hī nam pāva tathā vadānañ.
- [789]
3. Na Brāhmano aññato suddhim āha,
—ditt̐he sute sīlavate mute vā,
puññe ca pāpe ca anūpalitto
attañjaho na-y-īdha pakubbamāno.
- [790]
4. Purimam pahāya aparam sitāse
ejānugā te na tarantī sangam;
te uggahāyantī nīrassajantī
kapīva sākham pamukham gahāya.
- [791]
5. Sayam samādāya vatānī jantu
uccāvacam gacchatī saññasatto,
vidvā ca vedehī samecca Dhammam
na uccāvacam gacchatī bhūripaṇṇo
- [792]
6. Sa sabbadhammesu vīsenībhūto,
yam kiñci dīttam va sutam mutam vā,
tam eva' dassim vīvatam carantam,—
kenīdha lokasmim vīkappayeyya?
- [793]
7. Na kappayanti, na purekkharonti,
'accantasuddhīti' na te vadanti;
ādānagantham gathitam vīsajja
āsam na kubbanti kuhiñci loke.
- [794]
8. Sīmātigo Brāhmano, tassa na 'tthi
ñātvā ca disvā ca samuggahītam;
na rāgarāgī, na virāgaratto;
tassīdam na 'tthi param uggahītam.
- [795]

If dogma makes men pure,
or if such lore ends Ill,
then something not the Path
makes pure an earthy man
whose views give him the lie.

[789]

‘The Path—not things of sense—
alone brings purity,’
our self-less ‘Brahmin’ says,
by ‘merit’s’ quest unsmirched,
aloof from mundane ends.

[790]

Chopping and changing fails
to calm distracted folk,
—who now hold fast to this,
and now to that, like apes
that skip from bough to bough.

[791]

Self-prompted, slaves of Sense
pursue austerities.
Not so the wise, who *know*,
who grasp the Doctrine’s truth.

[792]

When once man’s thought transcends
what sense-impressions bring,
when, thus inspired, he goes
his clear-eyed way,—what lure
can now unsettle him?

[793]

No idols these set up,
no ‘final purity’
do they affirm, who burst
the chains of hankering
and yearn for nothing more.

[794]

Sinless, the Brahmin true,
through ken and vision, grasps
at nothing, passion-free,
he does not plume himself
on being passionless
No more has he to learn.

[795]

5. PARAMATTHAKASUTTA

1. 'Paraman' tī ditthīsu paribbasāno [796]
yad uttarimkurute jantu loke,
'hīnā' tī aññe tato sabba-m-āha
Tasmā vivādāni avītivatto.
- 2 Yad attanī passatī ānisamsam [797]
ditthe sute sīlavate mute vā,
tad eva so tattha samuggahāya
nīhīnato passatī sabbam aññam.
- 3 Tam vāpī 'gantham' kusalā vadanti [798]
yam nissito passatī. Hīnam aññam
Tasmā hi dittham va sutam mutam vā
sīlabbatam bhikkhu na nissayeyya.
- 4 Ditthim pi lokasmim na kappayeyya [799]
ñānena vā sīlavatena vā pi;
'samo' tī attānam anūpaneyya,
'hīno' na maññetha 'vīsesi' vā pi
5. Attam pahāya anupādiyāno [800]
ñāne pi so nissayam no karotī;
sa ve viyattesu na vaggasārī,
ditthim pi so na pacceti kiñci.
- 6 Yassūbhayante panidhīdha na 'tthi [801]
bhavābhavāya idha vā huraṃ vā,
nivesanā tassa na santi keci,
dhammesu niccheyya samuggahītam;
7. tassīdha ditthe va sute mute vā [802]
pakappitā na 'tthi anū pi saññā;
—tam Brāhmanam ditthim anādiyānam
kenīdha lokasmim vikappayeyya?
- 8 Na kappayanti na purekkharonti; [803]
dhammā pi tesam na paticchitāse;
na Brāhmano sīlavatena neyyo;
pāramgato na pacceti tādī

6 JARĀSUTTA

1. Appam vata jīvitam idam, [804]
oram vassasatā pi miyyatī;
yo ce pi aticca jīvati,
atha kho so jarasā pi miyyatī

Sutta 5. The Octad of Perfection

The partisan who hugs
the creed he fancies most, [796]
brands rival creeds as 'stuff'.
And so strife dogs his days.

Whatever good he finds [797]
in works or things of sense,
on that he fastens, set
on scouting all things else.

Adepts dismiss as 'clogs' [798]
his claims and arrogance.
So, Almsman, do not build
on works and things of sense;

nor rear on lore or works [799]
a speculative view,
nor claim to be 'as good'
or 'worse' or 'better far'.

Unprejudiced and free, [800]
not based on learning's stores,
owning no sect or school,
holding no theories;

when pray'rs for future life [801]
—on earth, or elsewhere—cease,
when scrutiny of 'creeds'
no dogmas leaves behind;

when things of sense all fail [802]
to wake a conscious thought,
—how place this Brahmin true,
who holds no theories?

Such frame, approve, adopt [803]
no theories at all.
Works prove no 'Brahmin true',
who—saved—returns no more.

Sutta 6. Vita Brevis

Man's years are few, [804]
less than a hundred;
should he drag on,
th' end still is certain.

2. Socanti janā mamāyite; [805]
 na hi santi niccā pariggahā;
 vinābhāvasantam ev' idam;
 iti disvā nāgāram āvase.
3. Maranena pi tam pahiyati [806]
 yaṃ puriso. Mama-y-idan ti maññati.
 Evam pi viditvā pandito
 na mamattāya nametha māmako.
4. Supīnena yathā pi sangatam [807]
 patibuddho puriso na passati,
 evam pi piyāyitam janam
 petaṃ kālakataṃ na passati.
5. Dittthā pi sutā pi te janā [808]
 yesaṃ nāmam idam pavuccati;
 nāmam evāvasissati
 akkheyyaṃ petassa jantuno
6. Sokaparidevamaccharam [809]
 na jahanti giddhā mamāyite;
 tasmā munayo, pariggahaṃ
 hitvā, acarīṃsu khemadassino.
7. Patilīnacarassa bhikkhuno [810]
 bhajamānassa vivittam āsanaṃ
 sāmaggīyam āhu tassa tam,
 yo attānaṃ bhavane na dassaye.
8. Sabbattha muni anissito [811]
 na piyam kubbatī, no pi appiyaṃ;
 tasmīṃ paridevamaccharaṃ,
 paṇṇe vāri yathā, na lippati.
9. Udabindu yathā pi pokkhare [812]
 padume vāri yathā na lippati,
 evaṃ muni nōpalippati
 yadidaṃ dītthasutammutesu vā.
10. Dhono na hi tena maññati [813]
 yadidaṃ dītthasutammutesu vā,
 nāññena visuddhim icchatī;
 na hi so rajjati no virajjati

Owning is grief;
 belongings last not
 but pass away.
 Quit house and home then! [805]

Death takes what men
 deem their possessions. [806]
 Disciple mine,
 lay claim to nothing.

As, when we wake,
 dream faces vanish, [807]
 so pass from view
 ghosts of man's dear ones.

We see and hear [808]
 friends, by their names known;
 but, when they pass,
 only their names stay

Grief, grudging, wails [809]
 dog th' itch for owning,
 sages find Peace
 by owning nothing.

To live aloof [810]
 in contemplation,
 befits the leal
 whose journeys are done.

Detached, the sage [811]
 keeps down affections;
 —grief, grudging, wails,
 like raindrops, are shed.

Just as no splash [812]
 sullies the lotus,
 so senses leave
 sages unsullied;

Cleans'd, they build hopes [813]
 neither on senses
 nor aught besides;
 they're past all passion.

7. TISSAMETTEYYASUTTA

1. Methunam anuyuttassa vighātam brūhi, mārisa; [814]
(*icc-āyasmā Tisso Metteyyo*)
sutvāna tava sāsanaṃ viveke sikkhīsāmasa.
2. Methunam anuyuttassa mussat' evāpi sāsanaṃ, [815]
(*Metteyyāti Bhagavā*)
micchā ca patipajjati;—etaṃ tasmim anāriyaṃ.
3. Eko pubbe caritvāna methunam yo nisevati, [816]
yānaṃ bhantaṃ va, taṃ loke 'hīnaṃ' āhu 'puṭhujjanaṃ'.
4. Yaso kitti ca yā pubbe hāyat' evāpi tassa sā; [817]
etaṃ pi disvā sikkhetha methunam vippahātave.
5. Saṃkappehi pareto so kapano viya jhāyati; [818]
sutvā paresaṃ nigghosaṃ manku hoti tathāvidho.
6. Atha satthānaṃ kurute paravādehi codito; [819]
esa khvassa mahāgedho, mosavajjam pagāhati.
7. Pandito ti samaññāto ekacariyaṃ adhiṭṭhito, [820]
athāpi methune yutto mando va parikissati.
8. Etaṃ ādīnaṃ nātvā muni pubbāpare idha [821]
ekacariyaṃ dalhaṃ kayirā, na nisevetha methunaṃ.
9. Vivekaṃ yeva sikkhetha; etaṃ ariyānaṃ uttamaṃ; [822]
tena settho na maññetha, sa ve nibbānaśāntike.
10. Rittassa munino carato kāmesu anapekhiṇo [823]
oghaṭṭhaṇṇassa piḥayanti kāmesu gadhiṭṭhā pajā ti.

8 PASŪRASUTTA

1. 'Idh' eva suddhiṃ' iti vādiyanti, [824]
nāññesu dhammesu visuddhiṃ āhu;
yaṃ nissitā, tattha subhā vadānā
paccekasaccesu puthū nivitthā

Sutta 7. Lechery

Tissa Metteyya · Tell us what harm befalls a lecher, sir, [814]
 that we, thus schooled by thee, in privacy
 may put in practice what thou shalt enjoin.

The Lord · In wickedness, outside my Doctrine's pale, [815]
 the lecher lives a base, ignoble life

'Low, headlong renegade!' is what they call [816]
 an anchorite who stoops to lechery.

His old reputé is gone, his fame departs. [817]
 Be warned, with all your might shun lechery!

Lewd thoughts engross his abject 'reveries', [818]
 —whom others' censure leaves morose and glum,

until, to arm his wrath when thus reproached, [819]
 (his itch is such!) to lying he resorts

Reputed wise—whilst upright anchorite— [820]
 he's scouted as a dolt for lechery

These perils known, a sage should straitly walk [821]
 alone, aloof, eschewing lechery.

Live then aloof (no nobler life exists!) [822]
 yet not puffed up —Nirvāna's well-nigh won!

Emancipate, from passion freed, the sage [823]
 in safety stands upon the Further Shore,
 —envied by all whom passion's bonds enslave.

Sutta 8. Warring Sects

Each claims that Purity [824]
 abides with him alone,
 —but not in rival creeds,
 and, though no two agree,
 each vaunts his nostrum sound

2. Te vādakāmā parisam vīgayha [825]
 bālam dahanti mithu aññamaññam;
 vadanti te aññasitā kathojjam
 pasamsakāmā kusalā vadānā
3. Yutto kathāyam parisāya majjhe [826]
 pasamsam iccham vinīghāti hoti;
 apāhatasmim pana manku hoti,
 nindāya so kuppati randhamesi
4. Yam assa vādam 'parihīnam' āhu [827]
 apāhatam pañhavimamsakāse,
 paridevati socati hīnavādo;
 'upaccagā man' ti anutthunāti.
5. Ete vivādā 'samanesu' jātā; [828]
 etesu ugghātavinīghāti hoti;
 etam pi disvā virame kathojjam;
 na h' aññadatth' atthi pasamsalābhā.
6. Pasamsito vā pana tattha hoti [829]
 akkhāya vādam parisāya majjhe,
 so hassati unnamati-cca tena
 pappuyya tam attham yathā mano ahu.
7. Yā unñati sā 'ssa vīghātabhūmi, [830]
 mānātīmānam vadate pan' eso;
 etam pi disvā na vivādayetha,
 na hi tena suddhim kusalā vadanti.
8. Sūro yathā rājakhadāya puttho [831]
 abhigajjam eti patisūram iccham,
 yen' eva so, tena palehi, sūra;
 pubb' eva na 'tthi yadidam yudhāya.
9. Ye ditthim uggayha vivādiyanti, [832]
 idam eva saccan ti ca vādiyanti,
 te tvam vadassu Na hi te 'dha atthi
 vādamhi jāte patisenikattā.
10. Visenikavā pana ye caranti [833]
 ditthihī ditthim avirujhamānā,
 tesu tvam kim labhetho, Pasūra,
 yesidha na 'tthi param uggahitam?

Hot for debate, they meet;
[825] each dubs the other 'fool';

with party arguments
these 'experts' wrangle on,
posing for public praise.

Eager to win the day,
[826] debaters dread defeat,
sit glum when posers come,
and writhe in shame when floored.

And if the judges find
[827] against him and he fails,
in anguish and with tears
he sobs. 'He 's beaten me!'

Let outside anchorites
[828] wage suchlike wordy wars,
to win or lose the day!
—Shun strife; scorn empty praise.

But should he win the day,
[829] and praise be his, loud rings
his laugh, he swells with pride
to gain the prize he sought

His triumph lays him low;
[830] since pride now fills his talk.
—Learn then to shun debate;
not thence comes Purity.

As with defiant shout
[831] the king's trained champion
goes forth to find his match,
so seek thy foe,—though thou
hast nothing left to quell!

But as for partisans
[832] who deem truth theirs alone,
tell them, if wrangling starts,
you enter not their lists

To Pasūra, With saints whose fight is won,
a Wanderer who pit no theory
against your theories,
[833] —how can you cope with minds
withdrawn from earthly things?

11. Atha tvam pavitakkam āgamā [834]
 manasā dīthigatāni cintayanto,
 dhonena yugam samāgamā,
 na hi tvam sakkhasi sampayāteve.

9. MĀGANDIYASUTTA

1. Disvāna Tanham Aratīñ ca Rāgam [835]
 nāhosī chando api methunasmim
 Kim ev' idam muttakarīsapunnam?
 Pādā pi nañ samphusitum na icche.
2. Etādisañ ce ratanañ na icchasi [836]
 —nārim narindehi bahūhi patthitam—,
 dīthigatam sīlavatānujīvitam
 bhavūpapattiñ ca vadesi kīdisam?
3. Idam vadāmīti na tassa hoti (*Māgandīyāti Bhagavā*) [837]
 dhammesu niccheyya samuggahītam,
 passañ ca dīthīsu anuggahāya
 ajjhattasantim pacinam adassam.
4. Vinicchayā yāni pakappitāni (*iti Māgandīyo*) [838]
 te ve, muni, brūsi anuggahāya,
 'ajjhattasantīti' yam etam attham
 katham nu dhīrehi paveditam tam?
5. Na dīthiyā na sutiyā na ñānena (*Māgandīyāti Bhagavā*) [839]
 sīlabbatenāpi na suddhim āha,
 adīthiyā assutiyā aññānā
 asīlatā abbatā no pi tena;
 ete ca nissajja anuggahāya
 santo anissāya bhavam na jappe.
6. No ce kira dīthiyā na sutiyā na ñānena (*iti Māgandīyo*) [840]
 sīlabbatenāpi visuddhim āha,
 adīthiyā assutiyā aññānā
 asīlatā abbatā no pi tena;
 —maññām' aham momuham eva dhammam.
 Dīthiyā eke paccenti suddhim

Inspired by theories,
 you came to controvert;
 you sought to match the Cleansed,
 but cannot compass it!

[834]

Sutta 9. Beauty Scorned

The Lord. If Māra's daughters three
 could wake no carnal thought,
 —what bag of excrements
 is this?—I would not touch
 her even with my foot!

[835]

Māgandīya. If you refuse this pearl
 (a maid whom princes court),
 declare your creed and rule,
 your practices and life;
 declare what stage you 've reached.

[836]

The Lord. I preach no dogmas drawn
 from all the divers 'views'.
 Study rejected these,
 and Thought found Inward Peace.

[837]

Māgandīya. Scouting concocted views,
 you speak of Inward Peace
 How would that form of Weal
 by experts be described?

[838]

The Lord. Not 'views' or hearsay, lore
 or works, give Purity,
 —nor does the lack of them.
 Discard all this, win calm,
 be free; crave no rebirth.

[839]

Māgandīya. If you say Purity
 proceeds from none of these,
 nor from the lack of them,
 'tis nonsense what you say
 —From 'views' some men get Light.

[840]

7. Dīṭṭhīsu nissāya anupucchamāno, (*Māgandiyāti Bhagavā*) [841]
 samuggahītesu pamoham āgā;
 1to ca nādakkhī anum pi saññam;
 tasmā tuvaṃ momuhato dahāsi
8. ‘Samo vīsesī uda vā nīhīno’ [842]
 yo maññāti, so vivadetha tena;
 tīsu vidhāsu avikampamāno—
 ‘samo, vīsesīti’ na tassa hoti
9. ‘Saccaṃ’ tī so Brāhmaṇo kīṃ vadeyya? [843]
 ‘Musā tī’ vā so vivadetha kena?
 Yasmīṃ samam viśamañ cāpi na ’tthi,
 sa kena vādam patisaṃyujeyya?
10. Okam pahāya aniketasārī, [844]
 gāme akubbam muni santhavāni,
 kāmehi rīto, apurakkharāno,
 kathaṃ na viggayha janena kayirā.
11. Yehi vivitto vīcareyya loke, [845]
 na tāni uggayha vadeyya Nāgo.
 Elambujam kantakavārījam yathā
 jalena pankena c’ anūpalittaṃ,
 evaṃ munī santivado agiddho
 kāme ca loke ca anūpalitto.
12. Na vedagū dīṭṭhiyā na mutiyā [846]
 sa mānaṃ eti, na hi tammayo so;
 na kammunā no pi sutena neyyo;
 anūpanīto so nīvesanesu.
13. Saññāvirattassa na santi ganthā; [847]
 paññāvimuttassa na santi mohā;
 saññañ ca dīṭṭhiñ ca ye aggahesuṃ
 te ghattayantā vicaranti loke.

10. PURĀBHEDASUTTA

1. Kathaṃdassī kathamsīlo ‘upasanto’ tī vuccati? [848]
 Tam me, Gotama, pabrūhi pucchito uttamam naraṃ.

- The Lord.* Pet views your questions prompt [841]
 By prejudice misled,
 you so mistake my point
 that nonsense it appears.
- 'He's my inferior', [842]
 'my better' or 'as good',
 —such thoughts breed strife No strife
 is his who knows no grades.
- When this is meaningless, [843]
 how can a Brahmin true
 dub this thing 'true', that 'false'?
 or start a wordy war?
- The homeless wanderer, [844]
 who makes no intimates
 and scorns delights and grades,
 steers clear of bickerings
- Nor will the sage profess [845]
 that which his life disowns.
 As mud and water leave
 unsoiled their denizen,
 the lotus,—so the world
 and pleasures cannot soil
 the want-less sage's Peace.
- No 'views', no things of sense, [846]
 inflate a sage with pride;
 —'tis not his nature Works
 and lore are not his guides;
 no errors cabin him
- When sense-impressions cease, [847]
 chains snap. Illusions pass
 when comprehension brings
 Release But those who cling
 to 'views' and things of sense,
 spread discord all around.

Sutta 10. Ere Dissolution Comes

- An Enquirer:* What insight and what conduct make 'a saint'? [848]
 Pray, Gotama, portray the perfect man

2. Vītatanho purā bhedā, pubbam antam anissito [849]
 (ti Bhagavā)
 vemajjhe n' upasamkheyyo, tassa na 'tthi purakkhatam;
- 3 akkodhano asantāsī avikatthī akukkuco [850]
 mantābhānī anuddhato,—sa ve vācāyato muni;
- 4 nirāsattī anāgate atītam nānusocati, [851]
 vivekadassī phassesu dīttāsu ca na niyyati,
- 5 patilīno akuhako apihālu amaccharī [852]
 appagabbho ajeguccho pesuṇeyye ca no yuto,
- 6 sātiyesu anassāvī atimāne ca no yuto [853]
 sanho ca patibhānavā na saddho, na virajjati,
- 7 lābhakamyā na sikkhati, alābhe ca na kuppati, [854]
 aviruddho ca tanhāya rase ca nānugijjhati;
- 8 upekkhako sadā sato na loke maññati samam, [855]
 na visesī na nīceyyo,—tassa no santi ussadā;
- 9 yassa nissayatā na 'tthi, ñatvā Dhammam anissito, [856]
 bhavāya vibhavāya ca tanhā yassa na vijjati,
- 10 —taṃ brūmi 'upasanto' ti kāmesu anapekkhinam; [857]
 ganthā tassa na vijjanti; atāri so visattikam
- 11 Na tassa puttā pasavo khetam vatthuṃ ca vijjati [858]
 attam vā pi nirattaṃ vā na tasmim upalabbhati
- 12 Yena vajjum puthujjanā atho samanabrāhmanā, [859]
 tam tassa apurakkhatam, tasmā vādesu n' ejati.
13. Vītagedho amaccharī na ussesu vadate muni [860]
 na samesu na omesu, kappam n' eti akappiyo.
- 14 Yassa loke sakam na 'tthi, asatā ca na socati, [861]
 dhammesu ca na gacchati, sa ve 'santo' ti vuccati.

11. KALAHAVIVĀDASUTTA

1. Kuto pahūtā kalahā vivādā [862]
 paridevasokā sahamaccharā ca
 mānātīmānā sahapesunā ca?
 Kuto pahūtā te? Tad ingha brūhi.

The Lord: Ere dissolution comes, all cravings cease; [849]
 he recks not how of old the world began;
 he finds no present place in time to-day;
 he has no preference for which he sighs;
 devoid of wrath and dread, remorse and vaunts, [850]
 a preacher sane, a 'saint' controls his words;
 no future hopes has he, no past regrets; [851]
 no sense-impressions mar his inward life;
 aloof and guileless, freed from hankerings [852]
 and envy, meek, he scorns and slanders none;
 no joys allure him, pride is far away, [853]
 courtly, he shines; detached, not credulous;
 at gifts he aims not,—nor resents their lack; [854]
 he nothing craves; no dainty fare allures;
 poised, vigilant, he never ranks himself [855]
 as 'high', or 'low', or 'equal to the best';
 since self-assertion finds no place in 'saints';
 an independent man, whom grasp of Truth [856]
 makes independent, who gives harbourage
 to no desire to be or not to be,
 —him do I style the 'Saint at peace', no chains [857]
 are his; he's safe beyond entanglements.
 No sons has he, no herds or fields or lands; [858]
 no 'yes' or 'no' has he for views on 'Self'.
 Ignoring what the world (nay, holy men!) [859]
 impute to them, 'saints' reckon not what folk say.
 Grasping not, grudging not, the saint, unmoved, [860]
 to 'high', or 'low', or 'equal' lays no claim,
 timeless, he whirls down grooves of time no more.
 Whoso owns nothing in the world, nor grieves [861]
 o'er what is transient, nor wanders off
 to sense-impressions,—*he* is hailed as 'saint'.

Sutta 11. Contentions

An Enquirer Whence springs the seething mass [862]
 of bickerings and strife,
 tears, grief, and selfishness,
 conceit, pride, calumny?
 Explain whence these proceed.

2. Piṇḍapahūtā kalahā vivādā [863]
 paridevasokā sahamaccharā ca
 mānātimānā sahapasunā ca;
 maccherayuttā kalahā vivādā,
 vivādajātesu ca pasunāni
3. Piṇḍa su lokasmim kutonidānā, [864]
 ye vā pi lobhā vicaranti loke?
 Āsā ca nitthā ca kutonidānā
 ye samparāyāya narassa honti?
4. Chandānidānāni piṇḍāni loke [865]
 ye vā pi lobhā vicaranti loke;
 āsā ca nitthā ca itonidānā
 ye samparāyāya narassa honti.
5. Chando nu lokasmim kutonidāno? [866]
 Vinicchayā vā pi kuto pahūtā,
 kodho mosavajjaṇi ca kathamkathā ca
 ye vā pi dhammā Samanena vuttā?
6. Sātaṃ, asātaṃ ti yaṃ āhu loke, [867]
 taṃ upanissāya pahoti chando;
 rūpesu disvā vibhavam bhavaṇi ca
 vinicchayam kūrute jantu loke.
7. Kodho mosavajjaṇi ca kathamkathā ca [868]
 ete pi dhammā dvaya-m-eva sante;
 kathamkathā nānapathāya sikkhe,
 nātvā pavuttā Samanena dhammā.
8. Sātaṃ asātaṇi ca kutonidānā? [869]
 Kasmim asante na bhavanti h' ete?
 Vibhavam bhavaṇi cāpi, yaṃ etaṃ atthaṃ,
 etaṃ me pabrūhi yatonidānaṃ.
9. Phassanidānaṃ sātaṃ asātaṃ, [870]
 phasse asante na bhavanti h' ete,
 vibhavam bhavaṇi cāpi, yaṃ etaṃ atthaṃ,
 etaṃ te pabrūmi itonidānaṃ.

- The Lord* Affections breed the mass
of bickerings and strife,
tears, grief, and selfishness,
conceit, pride, calumny.
With selfishness there come
all bickerings and strife,
—which lead to calumny. [863]
- The Enquirer* Say whence affections spring? [864]
What makes ambitions grow?
What fosters hopes and fears
in man for future life?
- The Lord* Affections spring from wants, [865]
which make ambitions grow
and foster hopes and fears
in men for future life.
- The Enquirer:* Whence spring man's wants? Whence come [866]
all hard and fast beliefs?
Whence wrath, lies, doubts, and all
things else th' Recluse denounced?
- The Lord.* Things viewed as 'good' or 'bad' [867]
originate man's wants.
Seeing things wax and wane
brought hard and fast beliefs.
- Wrath, doubts, and lies arose [868]
when things seemed 'good' or 'bad'.
Let doubters plant their feet
where knowledge guides,—th' Recluse
denounced defects he knew
- The Enquirer* Whence spring things 'good' or 'bad'? [869]
What, being absent, checks
their rise? And tell me too
why things must wax and wane?
- The Lord* Things 'good' or 'bad' are bred [870]
of Contact Contact must
be there, or they're not bred,
nor would things wax and wane.

10. Phasso nu lokasmiṃ kutoṇḍāno? [871]
 Pariggahā vā pi kuto pahūtā?
 Kīsmim asante na mamattam atthi?
 Kīsmiṃ vibhūte na phusanti phassā?
11. Nāmañ ca rūpañ ca paṭicca phasso; [872]
 icchāṇḍānāni pariggahāni;
 icchāy' asantya na mamattam atthi;
 rūpe vibhūte na phusanti phassā.
12. Kathamsametassa vibhoti rūpam? [873]
 Sukhaṃ dukkhaṃ vā pi katham vibhoti?
 Etam me pabrūhi yathā vibhoti;
 tam jāniyāma, itī me mano ahu
13. Na saññasaññī, na viññasaññī, [874]
 no pi asaññī, na vibhūtasaññī,
 —evaṃsametassa vibhoti rūpaṃ;
 saññāṇḍānā hi papañcasamkhā.
14. Yan tam apucchimha akittayī no; [875]
 —aññaṃ tam pucchāma; tad ingha brūhi:—
 Ettāvat' aggaṃ nu vadanti h' eke
 yakkhassa suddhiṃ idha paṇḍitāse?
 Udāhu aññaṃ pi vadanti etto?
15. Ettāvat' aggaṃ pi vadanti h' eke [876]
 yakkhassa suddhiṃ idha paṇḍitāse;
 tesaṃ pun' eke samayam vadanti
 anupādisese kusalā vadānā
16. Ete ca ñatvā 'upanissitā' tī, [877]
 ñatvā munī nissaye so vimaṃsī,
 ñatvā vimutto na vivādam eti,
 bhavābhavāya na sameti dhīro.

The Enquirer: From what does Contact spring?
 Whence comes the itch to own?
 What, being absent, checks
 the craze to deem things 'mine'?
 And what must disappear
 if Contacts are to end?

[871]

The Lord: Matter and Mind result
 in Contact. Yearnings breed
 the itch to have and hold;
 without them is no 'mine'.—
 End 'matter',—Contacts end.

[872]

The Enquirer: What stage is his for whom
 'matter' has disappeared?
 Fain would I hear how pain
 and pleasure disappear.

[873]

The Lord: Matter will disappear
 when consciousness (from which
 obsessions all arise)
 is neither usual,
 nor crazed, nor numbed, nor lost.

[874]

The Enquirer. Though thou hast answer'd all
 we asked, one question more
 we raise for thy reply —
 Do thinkers hold this life
 perfects man's Purity?
 Or is there more to come?

[875]

The Lord. Some thinkers hold this life
 perfects man's Purity,
 but other 'experts' hold
 the view that death ends all.

[876]

The sage knows such as 'thralls';
 he knows their thralldom Freed
 by knowledge, he avoids
 debate and wisely holds
 no truck with theories
 about an 'after-life'.

[877]

12. CŪLAVIYŪHASUTTA

1. Sakam sakam dīttiparibbasānā [878]
viggayha nānā kusalā vadanti.—
Yo evam jānāti, sa vedī dhammam;
īdam patikkosam akevalī so.
2. Evam pi viggayha vivādiyanti, [879]
'bālo paro akusalo' ti cāhu
Sacco nu vādo katamo imesam?
Sabb' eva hīme kusalā vadānā.
3. Parassa ce dhammam anānujānam [880]
bālōmako hoti nīhīnapañño,
sabb' eva bālā sunīhīnapaññā,
sabb' ev' ime dīttiparibbasānā.
4. Sandīttiyā ce pana vivadātā [881]
samsuddhapaññā kusalā mutimā,
na tesam koci parīhīnapañño;
—dīttī hi tesam pi tathā samattā.
5. Na vāham etaṃ 'tathīvan' ti brūmi [882]
yam āhu bālā mīthu aññamaññam;
sakam sakam dīttim akaṃsu saccam;
—tasmā hi 'bālo' ti param dahanti.
6. Yam āhu 'saccam tathīvan' ti eke, [883]
tam āhu aññe pi 'tuccham musā' ti;
—evam pi viggayha vivādiyanti
Kasmā na ekam samanā vadanti?
7. Ekam hi saccam na dutiyam atthi [884]
yasmim pajā no vivade pajānam;
nānā te saccāni sayam thunanti;
tasmā na ekaṃ samanā vadanti.
8. Kasmā nu saccāni vadanti nānā [885]
pavādiyāse kusalā vadānā?
Saccāni suttāni bahūni nānā?
Udāhu te takkam anussaranti?

Sutta 12. Rejoinders

The Enquirer: Fixed in their pet beliefs,
these divers wranglers bawl— [878]
‘Hold this, and truth is yours;’
‘Reject it, and you’re lost’.

Thus they contend, and dub [879]
opponents ‘dolts’ and ‘fools’.
Which of the lot is right,
when all as experts pose?

The Lord: Well, if dissent denotes [880]
a ‘fool’ and stupid ‘dolt’,
then all are fools and dolts,
—since each has his own view.

Or, if each rival creed [881]
proves lore and brains and wit,
no ‘dolts’ exist,—since all
alike are on a par.

I count not that as true [882]
which those affirm, who call
each other ‘fools’.—They call
each other so, because
each deems his own view ‘Truth’.

The Enquirer What some style ‘truth’, the rest [883]
call empty lies,—strife reigns
Pray, why do anchorites
not speak in unison?

The Lord There’s one sole ‘Truth’ (not two), [884]
to know which bars men’s strife
But such a motley crowd
of ‘truths’ have they evolved,
that anchorites, perforce,
speak not in full accord

The Enquirer. What makes these ‘experts’ preach [885]
‘truths’ so diverse? Is each
inherited? or just
a view they’ve framed themselves?

9. Na h' eva saccāni bahūni nānā
 aññatra saññāya nīccāni loke,
 takkañ ca dīttāsu pakappayitvā
 saccam musā ti dvayadhammam āhu. [886]

10. Dītthe sute sīlavate mute vā
 ete ca nīssāya vimānadassī
 vinicchaye tathā pahassamāno
 'bālo paro, akusalo' ti c' āha. [887]

11. Yen' eva 'bālo' ti param dahāti,
 ten' ātumānam 'kusalo' ti c' āha;
 sayam attanā so kusalo vadāno
 aññam vimāneti, tath' eva pāvā. [888]

12. Atīsaramdīttiyā so samatto
 mānena matto paripuṇṇamānī,
 sayam eva sāmam manasābhisitto,
 dīttī hi sā tassa tathā samattā. [889]

13. Parassa ce hi vacasā nihīno,
 tumo sahā hoti nihīnapañño;
 athavā sayam vedagū hoti dhīro,
 na koci bālo samanesu atthi. [890]

14. Aññam ito yābhivadanti dhammam,
 aparaddhā suddhim akevalī te;
 evam pi tīthyā puthuso vadanti,
 sandīttirāgena hi tyābhirattā. [891]

15. 'Idh' eva suddhim' itī vādiyanti,
 nāññesu dhammesu visuddhim āhu,
 evam pi tīthyā puthuso nivīthā
 sakāyane tattha daḷham vadānā. [892]

16. Sakāyane cāpi daḷham vadāno
 kam ettha 'bālo' ti param daheyya?
 Sayam eva so medhagam āvaheyya
 param vadam 'bālam asuddhidhammam'. [893]

The Lord. Apart from consciousness,
no diverse Truths exist.
—Mere sophistry declares
this 'true', and that view 'false'.

[886]

The senses' evidence,
and works, inspire such scorn
for others, and such smug
conviction *he* is right,
that all his rivals rank
as 'sorry, brainless fools'.

[887]

When he admits himself
to 'expert's' rank and style;
—this fires his scorn anew
and off he starts again.

[888]

Chock-full of error, drunk
with pride and arrogance,
he inly consecrates
himself a 'sage',—so grand
is his perfected 'view'.

[889]

When scorned opponents dub
him 'low' in turn, he too
joins the 'low intellects'
If each can make himself
a 'sage', then anchorites
include no 'fools' at all.

[890]

Delight in their dear views
makes sectaries assert
that all who disagree
'miss Purity and err'.

[891]

These divers sectaries
—these sturdy advocates
of private paths to bliss—
claim Purity as theirs
alone, not found elsewhere

[892]

Whom should the sturdiest
venture to call a 'fool',
when this invites the like
retort upon himself?

[893]

17. Vinicchaye thatvā sayam pamāya [894]
 uddham so lokasmim vivādam eti.
 Hitvāna sabbāni vinicchayāni
 na medhagam kurute jantu loke.

13. MAHĀVIYŪHASUTTA

1. Ye kec' ime ditthiparibbasānā [895]
 'idam eva saccan' ti pavādiyanti,
 sabb' eva te nindam anvānanti?
 Atho pasamsam pi labhanti tattha?
2. Appaṁ hi etam, na alam samāya; [896]
 duve vivādassa phalāni brūmi;
 evam pi disvā na vivādiyetha
 khemābhūpassam avivādabhummaṁ.
3. Yā kāc' imā sammutiyo puthujjā, [897]
 sabbā va etā na upeti vidvā.
 Anūpayo so upayam kim eyya
 ditthe sute khantim akubbamāno?
4. Siluttamā samyamen' āhu suddhim [898]
 vataṁ samādāya upatthitāse,
 —idh' eva sikkhema, ath' assa suddhim,
 bhavūpanitā kusalā vadānā
5. Sace cuto silavatāto hoti, [899]
 sa vedhatī kamma' virādhayitvā,
 sa jappatī patthayatī ca suddhim,
 —satthā va hīno, pavasaṁ gharamhā.
6. Silabbatam vāpi pahāya sabbaṁ [900]
 kammaṁ ca sāvajjanavajjam etaṁ
 suddhim asuddhim ti apatthayāno
 virato care 'santim' anuggahāya.

Stubborn in theories
 which they themselves devised,
 these wrangle on through life.
 —Leave then dogmatic views
 and their attendant strife!

[894]

Sutta 13. More Rejoinders

The Enquirer: Take those who dogmatize
 and lay sole claim to Truth;
 —is blame their constant fate?
 Are they not praised as well?

[895]

The Lord: Yes,—though a trifling thing
 is all of this (I speak
 of both results of strife)
 and does not lead to Peace.
 Wherefore shun strife and aim
 at Peace,—which knows no strife.

[896]

No vulgar theories
 engage the wise Why should
 the free seek bondage, when
 phenomena of sense
 appeal to them no more?

[897]

They that place practice first,
 deeming that regimen
 wins Purity, take vows
 to practise only what
 their 'master taught as pure',
 —experts self-styled, who cling
 to mere phenomena!

[898]

Should one depart from 'Rule',
 he quakes, and frets, and pines,
 like travellers astray
 who lose their caravan.

[899]

Scout then all formal codes
 of things 'unmeet' and 'meet';
 heed not their 'purity',
 —nor their impurity,
 but walk aloof; ensue
 no 'peace' they advocate.

[900]

7. Tamūpanissāya jīgucchitam vā,
athavā pi diṭṭham va sutam mutaṃ vā,
uddhamsarā suddham anutthunanti
avītatanhāse bhavābhavesu. [901]
8. Patthayamānassa hi jappitāni
samvedhitam vāpi pakappitesu.
Cutūpapāto idha yassa na 'tthi,
sa kena vedheyya? kuham pajappe? [902]
- 9 Yam āhu 'dhammam paraman' ti eke,
tam eva 'hīnan' ti pan' āhu aññe.
Sacco nu vādo katamo imesaṃ?
—Sabb' eva hīme kusalā vadānā. [903]
- 10 Sakam hi dhammaṃ paripunnam āhu;
aññassa dhammaṃ pana hīnam āhu.
Evam pi viggayha vivādiyanti,
sakam sakam sammutam āhu saccaṃ. [904]
11. Parassa ce vambhayitena hīno,
na koci dhammesu visesi assa.
Puthū hi aññassa vadanti dhammaṃ
'nīhīnato', samhi dāḥam vadānā. [905]
12. Sadhammapūjā ca panā tath' eva;
yathā pasaṃsanti sakāyanāni
sabbe pavādā tathivā bhavēyyuṃ;
suddhī hi nesaṃ paccattam eva. [906]
13. Na Brāhmaṇassa paraneyyam atthi,
dhammesu niccheyya samuggahitaṃ.
Tasmā vivādāni upātivatto;
na hi setthato passati dhammam aññaṃ. [907]
14. 'Jānāmi, passāmi, tath' eva etaṃ',
diṭṭhiyā eke paccenti suddhiṃ.
Addakkhi ce, kim hi tumassa tena?
—Atisitvā aññena vadanti suddhiṃ. [908]

Penance, and loathliness,
and things of sense, evoke
shrill shrieks for 'purity'
from men who hanker still
to be reborn—somewhere. [901]

Desires breed hopes, and fears
spring from imaginings. [902]
—But he who ne'er shall see
rebirth, pray, what shall make
him quake? or yearn—for what?

The Enquirer: The doctrine some vaunt 'best',
others term 'low'. Which states
the fact?—They're all 'adepts'. [903]

The Lord. Ah! 'tis his own dear creed
which each proclaims as 'rare'!
His rival's creed is 'low'!
And so they squabble on,
each claiming truth as *his*! [904]

If others' criticisms
could make a doctrine 'low',
then none is excellent;
for all unite to damn
all doctrines—save their own. [905]

As they extol their 'Way',
so they revere their creeds
Their tune is still the same.
'Our Purity's its theme [906]

The 'Brahmin true' adopts
nothing from others, owes
nothing to others' views,
immune from strife, he deems
no theory 'the Truth'. [907]

' 'Tis so; I see and know'
—say some, who seek by views
to garner 'Purity'
Yet, should they 'see', what good
is that when rivals urge
a view rebutting theirs? [908]

15. Passam naro dakkhati nāmarūpam, [909]
 disvāna vāññassati tāni-m-eva.
 Kāmam bahum passatu appakam vā;
 na hi tena suddhim kusalā vadanti.
16. Nivissavādī na hi subbināyo [910]
 pakappitam dīṭṭhi' purekkharāno;
 yam nissito, tattha subham vadāno
 suddhimvado tattha tath' addasā so.
17. Na Brāhmano kappam upeti sankham [911]
 na dīṭṭhisārī na pi ñānabandhu;
 ñatvā ca so sammutiyo puthujjā,
 upekkhatī,—uggahananti-m-aññe.
18. Visajja ganthāni munīdha loke [912]
 vivādaḍātesu na vaggasārī,
 santo asantesu upekkhako so
 anuggaho,—uggahananti-m-aññe.
19. Pubbāsave hitvā, nave akubbaṃ, [913]
 na chandagū, no pi nivissavādī,
 sa vippamutto dīṭṭhigatehi dhīro
 na lippati loke anattagarahī.
20. Sa sabbadhammesu visenibhūto, [914]
 yam kiñci dīṭṭhaṃ va sutam mutaṃ vā,
 sa pannabhāro muni vippamutto
 na kappiyo, nūparato, na patthiyo ti. (*Bhagavā ti*)

Through 'seeing', men just 'see'
things and their attributes;
or, having 'seen', can 'know'
just that—and nothing more.
But, 'see' they much, or 'see'
they little, wise men say —
'Not thus comes "Purity".'

[909]

No dogmatist can win,
by self-concocted views,
the way to Purity.
Mere prepossessions point
his road to 'Light', he 'sees'
his old-time 'Purity'.

[910]

No 'Brahmin true' attains
the goal by mere research;
no partisan is he,
nor brother-sectary;
all vulgar theories
—which others toil to learn—
he knows, but heeds them not

[911]

From earthly trammels freed,
aloof from party broils,
at peace where peace has fled,
th' unheeding sage ignores
what others toil to learn

[912]

From whilom Cankers purged,
with no fresh growths afoot,
from lusts and dogmas free,
quit too of theories,
he goes his stainless way,
devoid of self-reproach.

[913]

By overcoming all
the theories that start
from things of sense, the sage
—Released, his burthen gone—
has done with conduct 'meet',
with abstinence, and pray'rs.

[914]

14 TUVATAKASUTTA

1. Pucchāmi tam Ādiccabandhum [915]
vivekam santipadañ ca mahesim:
Katham dīsvā nibbāti bhikkhu
anupādiyāno lokasmim kiñci?
2. Mūlam papañcasamkhāyā (ti Bhagavā) [916]
mantā 'asmīti' sabbam uparuddhe;
yā kāci taṇhā ajjhattam,
tāsam vinayā sadā sato sikkhe.
3. Yam kiñci dhammam abhijaññā, [917]
ajjhattam atha vā pi bahiddhā,
na tena thāmam kubbetha;
na hi sā nibbuti satam vuttā.
4. Seyyo na tena maññeyya [918]
nīceyyo atha vā pi sarikkho;
phuttho anekarūpehi
nātumānam vikappayam tutthe.
5. Ajjhattam eva upasame, [919]
nāññato bhikkhu santim eseyya;
ajjhattam upasantassa
na 'tthi attam,—kuto nirattam vā?
6. Majjhe yathā samuddassa [920]
ūmi no jāyatī, thito hoti,
evam thito anej' assa;
ussadam bhikkhu na kareyya kuhiñci.
7. Akittayī vivatacakkhu [921]
sakkhidhammam parissayavinayam;
patipadam vadehi—bhaddan te—
pātimokkham atha vā pi samādhim.
8. Cakkhūhi n' eva lol' assa, [922]
gāmakathāya āvaraye sotam,
rase ca nānugijjheyya,
na ca mamāyetha kiñci lokasmim

Sutta 14. Without Delay

The Enquirer. Sun's kinsman! Sage! [915]

Expound aloofness and
the way of Peace
What outlook leaves man calm,
with life's stuff spent?

The Lord: Let him pluck out [916]

obsession's root,—the craze:

'I am', let him
in constant watchfulness
abide, with all
his inward cravings gone.

Should he observe [917]

a mental state arise
(from in or out),
let it not puff him up,
—since none term this
the calm which good men win.

Nor let him feel [918]

'better' or 'worse' for this,
or build a 'Self'
on such phenomena.

For inward Peace [919]

let Almsmen seek, nor look
for calm elsewhere.
With inward Peace, no Self—
no non-Self—dwells

As no waves break [920]

the calm of ocean's depths,
unruffled be
the Almsman's tranquil breast.

The Enquirer. Thou hast proclaimed [921]

thy saving Doctrine, seer.
Expound thy Rule—
Confession—Rapt Resolve.

The Lord No prying eye! [922]

No ear for village talk!
No taste for cates!
No itch to get or have!

9. Phassena yadā phuṭṭh' assa, [923]
 paridevaṃ bhikkhu na kareyya kuhiñci,
 bhavaṃ ca nābhijappeyya,
 bheravesu ca na sampavedheyya.
10. Annānam, atho pānānam, [924]
 khādanīyānam, atho pi vatthānam
 laddhā na sannidhim kayirā,
 na ca parittase tāni alabbhamāno.
11. Jhāyī, na pādalo' assa, [925]
 vīrame kukkucā, na-ppamajjeyya;
 ath' āsanesu sayanesu
 appasaddesu bhikkhu vihareyya.
12. Niddaṃ na bahulikareyya; [926]
 jāgarīyaṃ bhajeyya ātāpī;
 tandiṃ māyam hasam khuddaṃ
 methunaṃ vippajahe savibhūsam.
13. Āthabbanāṃ supinaṃ lakkhaṇaṃ [927]
 no vidahe, atho pi nakkhattam,
 virudaṃ ca gabbhakaranam,
 tikiccham māmako na seveyya.
14. Nindāya na-ppavedheyya, [928]
 na unnameyya pasamsito bhikkhu,
 lobham saha macchariyena
 kodhaṃ pesuniyaṃ ca panūdeyya.
15. Kayavikkaye na tittheyya, [929]
 upavādam bhikkhu na kareyya kuhiñci,
 gāme ca nābhisajjeyya,
 lābhakamyā janam na lāpayeyya
16. Na ca katthitā siyā bhikkhu, [930]
 na ca vācam payuttaṃ bhāseyya,
 pāgabbhiyam na sikkheyya,
 katham viggāhikam na kathayeyya.

When illness comes,
 let th' Almsman not lament,
 or yearn for life,
 or quake with abject dread.

[923]

Let him not hoard
 the food and drink, the meats,
 and clothes he gets;
 —nor grieve if he gets none.

[924]

Let Reverie
 be his, not gadding round,
 not vice or sloth
 Sitting or lying down,
 let silence reign.

[925]

Let him not sleep
 o'ermuch, but keep awake,
 ban indolence,
 deceit, mirth, frolics, pride,
 and lechery

[926]

Let him abjure
 spells, and interpretations
 of dreams and signs,
 nor let my follower
 prognosticate
 from stars or wild-things' notes,
 cure barrenness,
 or ply the trade of leech.

[927]

Let neither blame
 depress, nor praise inflate;
 let him discard
 greed,—with close-fistedness,
 slander, and wrath

[928]

Let him not buy
 and sell, or cry folk down;
 let him not scold
 his villagers, or speak
 them fair—for gifts

[929]

Let him not boast
 or talk for private ends;
 or forward be,
 or start a wordy war.

[930]

17. Mosavajje na niyyetha, [931]
 sampajāno sathāni na kayirā,
 atha jīvītena paññāya
 silabbatena nāññam atīmaññe.
18. Sutvā dūsīto bahum vācam [932]
 samanānam vā puthuvacanānam
 pharusena ne na pativajjā;
 na hi santo paṭisenīkaronti
19. Etañ ca dhammañ aññāya [933]
 vicinam bhikkhu sadā sato sikkhe,
 santīti nibbutim ñatvā
 sāsane Gotamassa na-ppamajjeyya.
20. Abhibhū hi so anabhibhūto [934]
 sakkhīdhammañ anītiham adassī;
 tasmā hi tassa Bhagavato
 sāsane appamatto sadā namassam anusikkhe ti.
 (Bhagavā ti)

15 ATTADANDASUTTA

1. Attadandā bhayañ jātā; janam passatha medhagañ. [935]
 Sañvegā kittayissāmi yathā sañvijjitaṃ mayā:—
2. Phandamānam paṇaṃ disvā—macche appodake yathā— [936]
 aññamaññehi byāruddhe disvā, maṃ bhayaṃ āvāsi.
3. Samantañ asāro loka; disā sabbā sameritā; [937]
 icchañ bhavaṇaṃ attano nāddasāsiṃ anositañ.
4. Osāne tveva byāruddhe disvā me aratī ahu; [938]
 ath' ettha sallam addakkhiṃ duddasañ hadayaṇissitam.
5. Yena sallena otinno disā sabbā vidhāvati, [939]
 taṃ eva sallam abbūya na dhāvati, na sīdati.

Let him not lie,
or wittingly defraud,
or look with scorn
on others from proud heights
of way of life,
or lore, or sanctity.

[931]

Let him not vent
his spleen by sharp retort
when anchorites
flow on in vapid talk.
—Saints ne'er rejoin.

[932]

Let him learn, test,
and hold the Doctrine fast
with watchful care,
convinced that Peace consists
in passions quenched;
let him make Gotama
his constant guide.

[933]

For, vision showed
th' unconquer'd Conqueror
the Truth none saw
Wherefore, with ceaseless praise
let Almsmen cleave
to what the Lord ordained,
—and never flag

[934]

Sutta 15. The Armed Hand

As broils reveal, the armed hand breeds fear.
Hear now what agitated me so sore —

[935]

Men floundering like fish when ponds go dry;
man's strife with man,—these sights affrighted me

[936]

The world was void of substance, flux held sway;
nor could I shelter find where Ills were not

[937]

Man's doom appalled me, till—within man's heart—
my gaze discerned a secret, rankling barb

[938]

Transfix'd, the victim runs astray, but when
'tis out, he strays no more nor sinks in sloughs.

[939]

(Tattha sikkhānugīyanti)

6. Yāni loke gathitāni, na tesu pasuto siyā; [940]
nibbījha sabbaso kāme sikkhe nibbānam attano.
7. Sacco siyā, appagabbho amāyo rittapesuṇo [941]
akkodhano; lobhapāpakam vevicchaṃ vitare muni.
8. Niddaṃ tandiṃ sahe thīnaṃ, pamādena na saṃvase, [942]
atimāne na tittheyya nibbānamanaso naro.
- 9 Mosavajje na niyyetha, rūpe sneham na kubbaye, [943]
mānaṃ ca pari jāneyya, sāhasā virato care.
10. Purānaṃ nābhinandeyya, nave khantiṃ na kubbaye, [944]
hiyamāne na soceyya, ākāsaṃ na sito siyā.
11. Gedhaṃ brūmi 'mahogho' ti, ācamam brūmi jappanaṃ, [945]
ārammaṇaṃ pakappanam, kāmapanko duraccayo.
12. Saccā avokkamma muni thale titthati Brāhmaṇo; [946]
sabbam so paṇissajja sa ve 'santo' ti vuccati.
13. Sa ve vidvā, sa vedagū, ñatvā dhammaṃ anissito, [947]
sammā so loke iriyāno na-ppihetīdha kassaci.
- 14 Yo ca kāme accatari sangam loke duraccayaṃ, [948]
na so socati nājjheti chinnaṃso abandhano.
15. Yaṃ pubbe taṃ visosehi, pacchā te māhu kiñcanaṃ, [949]
majjhe ce no gahessasi, 'upasanto' carissasi.
16. Sabbaso nāmarūpasmiṃ yassa na 'tthi mamāyitaṃ [950]
asatā ca na socati, sa ve loke na jīyyati.
17. Yassa na 'tthi 'idam me' ti, paresaṃ vā pi, kiñcanaṃ, [951]
mamattam so asaṃvindam 'na 'tthi me' ti na socati
- 18 Anīthuri anānugiddho anejo sabbadhī samo [952]
taṃ ānisaṃsaṃ pabrūmi pucchito avikampinaṃ

(Here come the Precepts)

- Steer clear of worldly trammels, stab to death
pleasures of sense, Nirvāna be thy goal; [940]
- let truth, humility, an honest heart,
lips slander-free, and tolerance, be thine; [941]
- let greed's discomfiture proclaim the sage;
farewell to slumb'ring on, to torpid sloth; [942]
- let indolence be banned, and pride forsworn,
by minds intent upon Nirvāna's bliss,
- shun lying, keep thy heart from things of sense; [943]
- see through all pride, from license purge thy life;
- hug not the past or what to-day brings forth; [944]
- bewail not loss; nor sigh for bliss 'Above'.
- I call such yearning 'th' all-devouring flood'; [945]
- I call it being swallowed up by greed,
—a shifting base, 'the bog of appetites'
- The sage, the Brahmin true, who never strays [946]
- from truth, on solid ground has set his foot;
all things forsaking, he 'to Peace has come';
- wisdom is his and lore; by Doctrine taught, [947]
- he goes his independent, perfect way
along life's path, nor envies any man.
- He that has triumphed over appetites [948]
- and burst all worldly shackles here on earth,
knows neither grief o'er loss, nor haunting dread.
- Consume to ashes past iniquities, [949]
- thereafter let no fresh defilement grow,
if—meantime—thou contract no current guilt,
thy feet shall tread the tranquil path of Peace.
- Whoso prefers no claim to ownership [950]
- of 'personality', and so grieves not
o'er what exists not,—never suffers loss
- Whoso is marred by no such thoughts as —"This [951]
- is mine!' or 'That is theirs!' conceives no sense
of ownership, nor grieves to go without.
- Neither to grudge nor covet nor to crave, [952]
- but still to keep one equal poise through all,
—these blessings, I aver, await the leal.

19. Anejassa vijānato na 'tthi kāci nīsamkhīti;
virato so viyārambhā khemam passati sabbadhi. [953]

20. Na samesu na omesu na ussesu vadate muni,
santo so vītamaccharo nādeti na nirassatī. (*ti Bhagavā*) [954]

16 SĀRIPUTTASUṬṬA

1. Na me dittho ito pubbe na suto uda kassaci [955]
(*ucc-āyasmā Sāriputto*)
evam vagguvado satthā Tusitā gaṇi-m-āgato

2. sadevakassa lokassa yathā dīssati Cakkhumā [956]
sabbaṃ tamam vinodetvā eko ca ratim ajjhagā

3. Tam Buddham asītam tādīm akuham gaṇim āgataṃ [957]
bahunnam idha baddhānam atthi pañhena āgamam.—

4. Bhikkhuno vijigucchato bhajato rittam āsanaṃ [958]
rukhamūlam susānam vā pabbatānam guhāsu vā

5. uccāvacesu sayanesu, kīvanto tattha bheravā [959]
yehi bhikkhu na vedheyya nigghose sayanāsane?

6. Katī parissayā loke gacchato agatam dīsaṃ [960]
ye bhikkhu abhisambhave pantamhi sayanāsane?

7. Kyāssa byappathayo assu? Kyāssa assu idha gocarā? [961]
Kāni sīlabbatān' assu pahitattassa bhikkhuno?

8. Kaṃ so sikkham samādāya ekodī nipako sato, [962]
kammāro rajatassēva, niddhame malam attano?

9. Vijigucchamānassa yad idam phāsu [963]
(*Sāriputtāti Bhagavā*)
rittāsanam sayanaṃ sevato ce
sambodhikāmassa yathānudhammaṃ
tan te pavakkhāmi yathā pajānaṃ.

When cravings die, the clear-eyed sage stores up [953]
 no merit nor demerit, interest
 in suchlike quests is merged in perfect calm

The sage contrasts himself with none, nor claims [954]
 equality or inequality.

At peace within, immune from covetise,
 the saint has nought to gain and naught to lose.

Sutta 16. What Sāriputta Asked

Sāriputta : I ne'er have seen nor ever yet heard tell [955]
 of such a sweet-tongued Master coming down
 from Túsitā on high to teach the world

of gods and men,—as stands reveal'd in Him, [956]
 th' all-seeing Lord, who swept all mists away
 and compassed bliss, unaided and alone

To Buddha—so endowed, so free, so sure [957]
 a guide, a question lo! I bring, to help
 the multitudes condemned to bondage here.

If, now, an Almsman who abhors the world [958]
 seeks out a lonely lodging,—under trees,
 in charnel grounds, or in a mountain cave,

—there grisly noises haunt his lone abode, [959]
 which he must stoutly brave in solitude

What dangers bar his still untrodden road, [960]
 which he must vanquish in his loneliness?

How should he shape his speech?—whither resort? [961]
 —what pious works should mark him, resolute?

What vows of conduct help the fixed mind [962]
 (with wisdom stored and high collectedness)
 foulness to purge, as silversmiths the dross?

The Lord Hear then from me—who know— [963]
 what boons lone aspirants
 enjoy, who loathe the world,
 and how their life conforms.

10. Pañcanna' dhiro bhayānam na bhāye [964]
bhikkhu sato sa pariyañtacārī,
—damsādhīpātānam sirimsapānam
manussaphassānam catuppadānam;
11. paradhammīkānam pi na santaseyya [965]
disvā pi tesam bahubheravāni;
athāparāni abhisambhaveyya
parissayāni kusalānuesī.
12. Ātānaphassena khudāya phuttho [966]
sītam accunhañ adhivāsāyeyya;
sa tehi phuttho bahudhā anoko
viriyaṃ parakkamaṃ dalhaṃ kareyya.
13. Theyyaṃ na kāre, na musā bhañeyya, [967]
mettāya phasse tasathāvarāni,
yad āvilattañ manaso vijaññā
'Kanhassa pakkho' ti vinodayeyya.
14. Kodhātīmānassa vasam na gacche, [968]
mūlam pi tesam palikhaññā titthe,
atha-ppiyaṃ vā pana appiyaṃ vā
addhābhavanto abhisambhaveyya
15. Paññam purakkhatvā kalyāṇapīti [969]
vikkhambhaye tāni parissayāni,
aratim sahettha sayanamhi pante.
caturo sahettha paridevadhamme.—
16. Kim sū asissāmi? Kuvam vā asissam? [970]
Dukkham vata settha; kuv' ajja sessam?
—ete vitakke paridevaneyye
vinayetha sekho aniketasārī

Let th' Almsman stoutly brave
with watchful discipline,
the dangers five,—to wit,
mosquitos, gadflies, snakes,
assaults of men, and beasts.

[964]

Let not the aspirant
dread—though he sees them all—
onslaughts from sectaries,
but turn to overcome
perils confronting him.

[965]

Though sick and hungry, still
let him brave cold and heat,
and (though they press him hard)
let th' homeless wanderer
bear up and struggle on.

[966]

Let him not steal or lie;
let him be kind alike
to weak and strong, and, when
disorders plague his mind,
rout them as—'Māra's gang'!

[967]

Resisting ire and pride,
let him extirpate them,
and make an end of likes
and dislikes, once for all.

[968]

With noble zest, by lore
inspired, let him o'ercome
his perils and dispel
dislike of solitude
and all those four complaints:—

[969]

'What fare will come my way?
—and where? Poor lodging this!
—where shall I lodge to-night?'
Let th' homeless aspirant
have done with such complaints

[970]

17. Annañ ca laddhā vasanañ ca kāle [971]
 mattam so jaññā idha tosanattham,
 so tesu gutto yatacārī gāme
 rusito pi vācam pharusam na vajjā.
18. Okkhittacakkhu na ca pādalolo [972]
 jhānānuyutto bahujāgar' assa;
 upekkham ārabbhā samāhītatto
 takkāsayam kukkucciy' ūpacchinde
19. Cudito vacībhi satimā 'bhīnande, [973]
 sabrahmacārīsu khīlam pabhinde,
 vācam pamuñce kusalam nātiveḷam,
 janavādadhammāya na cetayeyya.
20. Athāparami pañca rajāni loke [974]
 yesam satimā vinayāya sikkhe;
 —rūpesu, saddesu, atho rasesu,
 gandhesu, phassesu sahettha rāgam.
21. Etesu dhammesu vineyya chandam [975]
 bhikkhu satimā suvimuttacitto
 kālena so sammā dhammam parivīmaṃsamāno
 ekodibhūto vihane tamam so ti (Bhagavā ti)

When in due season food
and clothes are given him,
let him just meet his needs
and, in such temperance,
with guarded mien, about
his village go; nor e'er
be stung to sharp retorts.

[971]

With steps that loiter not
and eyes downcast, let him,
though plunged in reverie,
keep wide awake Serene
through equal poise of mind,
let him check lurking doubts
and all malpractices.

[972]

In mindfulness let him
welcome reproof, break up
his brethren's fallows, speak
succinctly to the point,
and heed no vulgar creed.

[973]

Then come the world's five stains,
which he must set himself
to shed by discipline,
till he subdues the lusts
of eye, ear, taste, smell, touch.

[974]

Quit of these things of sense,
let th' Almsman—mindfully,
with heart now freed—betimes
the Doctrine search till clouds
have left his fixed mind

[975]

END OF THE BOOK OF OCTADS

V. PĀRĀYANAVAGGA

(1) VATTUGĀTHĀ

1. Kosalānam purā rammā agamā Dakkhināpatham [976]
ākīñcaññam patthayāno brāhmaṇo mantapāragū.
2. So Assakassa visaye Mulakassa samāsane [977]
vasī Godhāvarīkūle uñchena ca phalena ca.
3. Tass' eva upanissāya gāmo ca vipulo ahu, [978]
tato jātena āyena mahāyaññam akappayī;
- 4 mahāyaññam yajitvāna puna pāvisi assamañ. [979]
Tasmim patipavittamhi añño āgañchi brāhmaṇo
- 5 ugghattapādo tasito pankadanto rajassiro; [980]
—so ca nañ upasamkamma satāni pañca yācati.
- 6 Tam enaṃ Bāvarī disvā āsanena nimantayī, [981]
sukhañ ca kusalañ pucchi, idaṃ vacanam abravi:—
- 7 Yaṃ kho mamañ deyyadhammam sabbañ vissajjitañ mayā; [982]
anujānāhi me, brahme; na 'tthi pañca satāni me.
8. Sace me yācamānassa bhavam nānupadassati, [983]
sattame divase tuyham muddhā phalatu sattadhā.
- 9 Abhisamkharitvā kuhako bheravam so akittayī. [984]
Tassa tam vacanañ sutvā Bāvarī dukkhito ahu,
10. ussussati anāhāro sokasallasamappito, [985]
atho pi evamcittassa jhāne na ramatī mano.
- 11 Utrastañ dukkhitañ disvā devatā atthakāminī [986]
Bāvarim upasamkamma idaṃ vacanam abravi:
12. Na so muddhañ pajānāti kuhako so dhanatthiko, [987]
muddhani muddhapāte vā ñāṇaṃ tassa na vijjati.
- 13 Bhotī carahi jānāti? Tam me akkhāhi pucchitā [988]
muddhañ muddhādhīpātāñ ca, tam sunoma vaco tava.
- 14 Aham p' etañ na jānāmi; ñāṇam me 'ttha na vijjati; [989]
muddham muddhādhīpāto ca Jinānañ h' eta' dassanañ
- 15 Atha ko carahi jānāti asmiñ puthavimandale [990]
muddhañ muddhādhīpātāñ ca? Tam me akkhāhi, devate.

BOOK V. THE WAY ACROSS

Prologue

Southwards from Sāvattthī, fair capital [976]
 of Kosala, a learned brahmin came
 in aspiration for the Plane of Naught.

Near Assaka and hard by Mulaka, [977]
 beside Godhāvarī's fork'd stream, he lived
 on wilding fruits and sustenance he culled.

Hard by, he held a thriving village-fief; [978]
 its yield he lavish'd on a pious feast;

this done, he sought his hermitage once more. [979]
 On his return, another brahmin came

—footsore, athirst, with muddied teeth, dust-stain'd— [980]
 who asked him for five hundred pieces down!

First, begging him be seated, Bāvarī [981]
 asked how he inly fared, and then replied.—

'Nothing is left of what I had to give. [982]
 Forgive me, brahmin,—no such sum have I '

'If you refuse me, may your head be split [983]
 in seven bits upon the seventh day!'

With due formalities, the rascal laid [984]
 this curse on Bāvarī,—who quaked with fear,

and took no food, but pined in anguish sore; [985]
 and Reverie's delights were his no more.

To help him in his dread and woe, there came [986]
 his homestead's deity, who spoke these words—

'That greedy rascal nothing knows of heads! [987]
 Of heads and riving heads he's ignorant!'

'If you know, madam, let me hear you speak [988]
 of heads and riving heads; I yearn to know '

'I too know nothing, and am ignorant; [989]
 'tis only "Conquerors" who know these things '

'Who then in all the wide, wide world does know [990]
 of heads and riving heads? Sprite, tell me this.'

16. 'Purā Kapilavatthumhā nikkhanto lokanāyako [991]
apacco Okkākarājassa Sakyaputto pabhamkaro.
17. So hi, brāhmana, Sambuddho sabbadhammāna' pāragū [992]
sabbābhīññābalappatto sabbadhammesu cakkhumā
sabbadhammakkhayam patto vimutto upadhikkhaye;
18. Buddho so Bhagavā loke dhammam desetī cakkhumā [993]
Tam tvam gantvāna pucchassu, so te tam byākarissati.'
- 19 'Sambuddho' tī vaco sutvā udaggo Bāvarī ahu; [994]
sok' assa tanuko āsī, pītiñ ca vipulam labhi.
- 20 So Bāvarī attamano udaggo [995]
tam devatam pucchati vedajāto:
Katamamhi gāme nigamamhi vā puna
katamamhi vā janapade lokanātho
yattha gantvā namassemu Sambuddham dipaduttamañ.
21. Sāvattḥiyam Kosalamandire Jino [996]
pahūtapañño varabhūrimedhaso
so Sakyaputto vidhuro anāsavo
muddhādhīpātassa vidū narāsabho.
- 22 Tato āmantayī sisse brāhmane mantapārage:— [997]
Ethā, mānavā; akkhissam; suñotha vacanam mama.
23. Yass' eso dullabho loke pātubhāvo abhinhaso [998]
sv' ajja lokamhi uppanno Sambuddho itī vissuto.
—Khīppam gantvāna Sāvattḥum passavho dipaduttamañ.
24. Kathañ carahi jānemu disvā 'Buddho' tī, brāhmana' [999]
Ajānatam no pabrūhi yathā jānemu tam mayam
- 25 Āgatāni hi mantesu mahāpurisalakkhanā [1000]
dvattimsā ca vyākhyātā samattā anupubbaso.

'A Sákya of King Okkāka's line
has left their capital to spread the Light. [991]

The Lord of All-Enlightenment is he, [992]
in ev'ry outlook versed, all ken and might
is his; his gaze all outlooks penetrates;
by subjugating all phenomena
life's stuff is spent, and he has won Release.

Th' Enlighten'd and All-seeing Lord is he, [993]
who here on earth proclaims his Doctrine's truth.
Go, ask of him; and he will make all clear'.

'The All-Enlighten'd'—At that name's mere sound, [994]
elation seized on Bāvarī, his grief
abated, joy abounding filled his breast.

Then Bāvarī, elate [995]
with joy, excitedly
besought the sprite to name
the village, town, or realm
where dwelt this Lord of Lords,
that they might go and render homage due
to th' All-Enlighten'd, prince of all mankind.

'At Sāvattī, beneath [996]
a roof in Kosala,
the Victor dwells, profound
in lore, of searching wit
This matchless Sákya,
from Cankers wholly free,
—this paragon of men—
knows well how heads are split

Then Bāvarī addressed his following [997]
of brahmins, masters of the runes, and said —
'Draw near, young brahmins, list to what I say'

Lo! One whose advent in the world is rare, [998]
to-day is here on earth,—famed far and wide
as "th' All-Enlighten'd" Speed to Sāvattī,
and there behold mankind's unchallenged best '

'But, brahmin, how can we feel sure we see [999]
a very Buddha? Teach our ignorance'

'The runes detail the marks of Supermen, [1000]
and of those marks the tale is thirty-two

26. Yass' ete honti gattesu mahāpurisalakkhaṇā
duve va tassa gatiyo, tatiyā hi na vijjati:— [1001]
27. Sace agāraṁ āvasatī, vijeyya paṭhavim imam
adandena asatthena dhammena-m-anusāsati. [1002]
28. Sace ca so pabbajati agārā anagāriyam,
vivaṭacchado Sambuddho arahā bhavati anuttaro. [1003]
29. Jātim gottaṁ ca lakkhanaṁ mante sisse punāpare
muddham muddhādhīpātāṁ ca manasā yeva pucchatha. [1004]
30. Anāvaranadassāvī yadī Buddho bhavissati,
manasā pucchite pañhe vācāya vissajessati. [1005]
31. Bāvarissa vaco sutvā sissā solasa brāhmaṇā
—Ajito Tissa-Metteyyo Punṇako atha Mettagū [1006]
32. Dhotako Upasīvo ca Nando ca atha Hemako
Todeyya-Kappā dubhayo Jatukaṇṇī ca paṇḍito [1007]
33. Bhadrāvudho Udayo ca Posālo cāpi brāhmaṇo
Mogharājā ca medhāvī Piṅgiyo ca mahā isi— [1008]
34. paccekaganino sabbe sabbalokassa vissutā
jhāyī jhānaratā dhīrā pubbavāsanavāsītā. [1009]
35. Bāvarim abhivādetvā katvā ca naṁ padakkhinaṁ
jatājinadharā sabbe pakkāmuṁ uttarāmukhā, [1010]
36. —Muḷakassa Patitthānaṁ purimaṁ Māhissatim tadā
Ujjeniṁ cāpi Gonaddhaṁ Vedisaṁ Vanasavhayaṁ [1011]
37. Kosambiraṁ cāpi Sāketam Sāvattiṁ ca puruttamam
Setavyam Kapilavatthum Kusināraṁ ca mandiraṁ [1012]
38. Pāvaṁ ca bhoganagaraṁ Vesālīm Māgadhaṁ puram
Pāsāṇakaṁ cetiyaṁ ca ramanīyam manoramaṁ. [1013]
39. Tasito v' udakaṁ sītaṁ, mahālābham va vāṇijo,
chāyaṁ ghammābhitatto va, turitā pabbatam āruhum. [1014]

To one who bears those two and thirty marks, [1001]
two walks of life are open,—and no third.

If house and home be his, the whole wide world [1002]
shall own his sway. On righteousness shall rest
his rule, and not on cudgel or on sword.

But if from home to homelessness he goes, [1003]
he strips the veil from things, and so becomes
the peerless All-Enlighten'd Arahāt.

Frame questions mentally about my birth, [1004]
and clan, and marks, and runes, and pupils taught,
—and heads and riving heads. Your questions frame,
and, if he Buddha be of boundless ken, [1005]
his lips will answer what your minds have asked.'

At Bāvarī's behest went sixteen youths, [1006]
—named Ājitā and Tissa Mētteyyā,
and Pūnnakā and kindly Mēttagū

—with Ūpasīva, Nanda, Dhótakā, [1007]
and Hémakā, Todéyya, Kappa too,
and learned Jatukannī, Ūdaya,

Bhadrāvudha, the brahmin Póśālā, [1008]
quick Mogharāja, and sage Pingiya.

Each led his train of pupils; each was famed [1009]
throughout the world, they all loved Reverie;
they all could conjure up their former lives.

Of Bāvarī these took devout farewell, [1010]
then northwards went, hide-clad, with matted hair,

through Pátutthān in Múlakā, through Old [1011]
Mahíssatī, Ujjéni, Gónaddhá,

then Védisā 'the Weald', Kosámbī next, [1012]
Sākéta, Sāvatthī (of cities queen),
then Sétavyā, and Kápilávatthú,

past Kúsinārā town, past Pāvā too, [1013]
that home of opulence, past Vésālī,
thence on to Mágadhá's proud capital,
and so to Rock-Shrine, fair, delectable

As thirsty folk to cooling waters haste, [1014]
as merchants wealth pursue, as men forspent
with heat seek shade, these scaled the mountain-side

40. Bhagavā ca tamhi samaye bhikkhusaṅghapurakkhato
bhikkhūnam Dhammam deseti, siho va nadatī vane. [1015]
41. Ajito addasa Sambuddhaṃ vītaramsi' va bhānumaṃ,
candam yathā pannarase paripūriṃ upāgataṃ. [1016]
42. Ath' assa gatte disvāna paripūraṇi ca vyañjanam
ekamantam thito hattho manopañhe apucchatha.— [1017]
43. Ādissa jammanaṃ brūhi, gottaṃ brūhi salakkhaṇaṃ,
mantesu pāramiṃ brūhi; kati vāceti brāhmano? [1018]
44. Viśaṃvassasatam āyu; so ca gottena Bāvarī;
tīn' assa lakkhaṇā gatte; tinnam vedāna' pāragū; [1019]
45. lakkhane itihāse ca saṅghandusaketubhe;
pañca satāni vāceti; sadhamme pāramiṃ gato. [1020]
46. Lakkhaṇānam pavicayaṃ Bāvarissa, naruttama
taṇhacchida, pakāsehi. Mā no kankhāyitaṃ ahu. [1021]
47. Mukham jivhāya chādeti; unn' assa bhamukantare;
kosohitam vatthaguyham;—evam jānāhi, māṇava. [1022]
48. (Puccham hi kiñci asuṇanto sutvā pañhe viyācate
vicinteti jano sabbo vedajāto katañjali:— [1023]
49. Ko nu devo va Brahmā vā Indo vā pi Sujampati
manasā pucchi te pañhe? Kam etam patibhāsati?) [1024]
50. Muddham muddhādhīpātāṇi ca Bāvarī paripucchati.
Tam vyākarohi, Bhagavā; kankhaṃ vinaya no, ise. [1025]
51. 'Avijjā muddhā ti jānāhi; vijjā muddhādhīpātīni,
saddhāsatisamādhīhi chandaviriyena samyutā' [1026]
-
52. Tato vedena mahatā santhambhītvāna mānava
ekaṃsaṃ ajinam katvā pādesu siraśa pati:— [1027]
53. Bāvarī brāhmano bhoto saha sissehi, mārisa,
udaggacitto sumano pāde vandati, cakkhuma. [1028]
54. Sukhito Bāvarī hotu saha sissehi brāhmano;
tvaṇ cāpi sukhito hohi;—cuam jīvāhi, mānava. [1029]

In conclave, by his Almsmen girt around,
the Lord was teaching them the Doctrine's truths
and like a lion's roar his voice rang out

[1015]

To Ājitá the All-Enlighten'd seemed
the radiant sun, or mid-month's moon at full!

[1016]

A survey of his frame—with marks complete—
filled Ājitá with joy, in reverence
he stood and framed these questions in his mind.—

[1017]

'Declare our teacher's birth, and clan, and marks,
what runes he knows, what pupils learn of him.'

[1018]

The Lord Six-score years old, a Bāvarī by clan,
he bears three marks, he knows the Vedas three;

[1019]

is versed in marks and scholarship; instructs
five hundred youths, is perfect in his creed.

[1020]

Ajita: Detail the marks he bears, thou matchless man.
Cravings' uprooter! Leave us not in doubt

[1021]

The Lord His tongue can hide his face; a downy tuft
divides his brows, his privities are sheathed.

[1022]

(Hearing replies to questions heard by none,
all present raised their folded palms in awe,

[1023]

wond'ring what godhead—Indra?—or Brahmā?—
was thinking questions; who received replies)

[1024]

Ajita. Of heads and riving heads, asks Bāvarī.
Explain this, Lord, dispel our doubts, o sage.

[1025]

The Lord The head is Ignorance,—which Knowledge rives,
Knowledge informed by faith and mindfulness,
by earnest heart and mind, by eager zeal

[1026]

With deep emotion thrilled, the brahmin youth
his shoulder bared in homage to the Lord,
and bowed his head before the Master's feet

[1027]

Ajita· O sir (he cried), the brahmin Bāvarī,
with all his pupils, here adores thy feet
in heartfelt thankfulness, All-seeing Lord!

[1028]

The Lord· May all go well with Bāvarī and train,
—and thee, young brahmin! Length of days be thine!

[1029]

55. Bāvarissa ca tuyham vā sabbesam sabbasamsayam [1030]
katāvakāsā pucchavho, yam kiñci manas' icchatha.
56. Sambuddhena katokāso nisīditvāna pañjali [1031]
Ajito paṭhamam pañham tattha pucchi Tathāgataṃ.

AJITAMĀNAVA-PUCCHĀ (1)

1. Kena-ssu nivuto loko? Kena-ssu na-ppakāsati? [1032]
(*icc-āyasmā Ajito*)
Ki' 'ssābhilepanaṃ brūsi? Kim-su tassa mahabbhayam?
2. Avijjāya nivuto loko, vevicchā pamādā na-ppakāsati. [1033]
(*Ajitatī Bhagavā*)
Jappābhilepanam brūmi Dukkham assa mahabbhayam.
3. Savanti sabbadhī sotā, sotānaṃ kiṃ nivāranam? [1034]
(*icc-āyasmā Ajito*)
Sotānaṃ samvaraṃ brūhi. Kena sotā pithiyyare?
4. Yāni sotāni lokasmim, sati tesaṃ nivāranam, [1035]
(*Ajitatī Bhagavā*)
sotānam samvaram brūmi,—paññāy' ete pithiyyare.
5. Paññā c' eva satī cāpi nāmarūpaṃ ca, mārīsa, [1036]
(*icc-āyasmā Ajito*)
etaṃ me puṭṭho pabrūhi. Katth' etaṃ uparujjhatī?
6. Yam etaṃ pañham apucchi, Ajita, tam vadāmi te: [1037]
yattha nāmaṃ ca rūpaṃ ca asesam uparujjhatī,
viññāṇassa nirodhena etth' etaṃ uparujjhatī.
7. Ye ca samkhātadhammāse, ye ca sekhā puthu idha, [1038]
tesam me nīpako iriyaṃ puṭṭho pabrūhi, mārīsa
8. Kāmesu nābhigijjheyya, manasānāvilo siyā, [1039]
kusalo sabbadhammānam sato bhikkhu paṭibbaje ti.

Seize now this opportunity and raise
your difficulties,—yours, or Bāvarī's,
or anyone's. Ask whatsoe'er you will

[1030]

The All-Enlighten'd having granted leave,
first Ājitā took seat and folded palms
of humble supplication, as he asked
his question of the Lord who Found the Truth:—

[1031]

Ajita's Question (i)

Ajita: What shrouds the world? What stops its being seen? [1032]
And what defiles, what threatens it, say you?

The Lord. 'Tis Ignorance which shrouds the world; 'tis wants [1033]
and sloth which stop its being clearly seen.
Cravings (say I) defile, Ills threaten it.

Ajita: The tides of evil surge around. What force [1034]
can dam them? Say what curb have they? what bar?

The Lord. 'Tis mindfulness dams evil's tides They have [1035]
a curb (say I);—'tis Knowledge bars their flow.

Ajita: Prithee, take knowledge, and take mindfulness, [1036]
and with them Individuality.
I pray you say what lays this last to rest?

The Lord. Your question, Ājitā, I answer thus:— [1037]
Ere Individuality can cease,
th' informing mind must first be laid to rest.

Ajita: Take experts now, and aspirants, and men [1038]
at large. What way of life do you prescribe?

The Lord. To pleasure deaf, with undistracted mind, [1039]
above phenomena, leave house and home
to be an Almsman watchful and alert.

TISSAMETTEYYAMĀNAVAPUCCHĀ (11)

1. Ko 'dha santusito loke? Kassa no santi iñjitā? [1040]
 (icc-āyasmā Tisso Metteyyo)
 Ko ubhanta-m-abhiññāya majjhe mantā na lippatī?
 Kam brūsi 'mahāpuriso' tī? Ko idha sībbanīm accagā?
2. Kāmesu brahmacariyavā vītatanho sadā sato [1041]
 (Metteyyāti Bhagavā)
 saṁkhāya nibbuto bhikkhu, tassa no santi iñjitā;
3. so ubhanta-m-abhiññāya majjhe mantā na lippatī; [1042]
 tam brūmi 'mahāpuriso' tī; so idha sībbanīm accagā ti.

PUNNAKAMĀNAVAPUCCHĀ (11)

1. Anejaṁ mūladassāvaṁ (icc-āyasmā Puṇṇako) [1043]
 atthi pañhena āgamaṁ:—
 Kim nissitā isayo manujā
 khattiyā brāhmaṇā devatānam
 yaññam akappayimsu puthū 'dha loke?
 —Pucchāmi tam, Bhagavā; brūhi me tam.
2. Ye kec' ime isayo manujā (Puṇṇakāti Bhagavā) [1044]
 khattiyā brāhmaṇā devatānam
 yaññam akappayimsu puthū 'dha loke,
 āsimsamānā, Punṇaka, itthabhāvaṁ
 jaraṁ sitā yaññam akappayimsu.
3. Ye kec' ime isayo manujā (icc-āyasmā Puṇṇako) [1045]
 khattiyā brāhmaṇā devatānam
 yaññam akappayimsu puthū 'dha loke,
 kacci-ssu te, Bhagavā, yaññapathe appamattā
 atāru' jātiṁ ca jaraṁ ca, mārisa?
 —Pucchāmi tam, Bhagavā; brūhi me tam
4. Āsimsanti thomayanti abhijappanti juhanti [1046]
 (Puṇṇakāti Bhagavā)
 kāmābhijappanti paṭicca lābham.
 Te yājayogā bhavarāgarattā
 nātariṁsu jātijaran tī brūmi.

Tissa Metteyya's Question (ii)

Tissa Metteyya · Who lives content? Who feels no waverings? [1040]
 Who, seeing both extremes, has wit to tread
 a middle path between them, undefiled?
 Who ranks as Superman? Who conquers Wants?

The Lord The man 'mid pleasures virtuous, devoid [1041]
 of Cravings, watchful, always on his guard,
 the Almsman who has thought his way to bliss,
 —his fixed mind no waverings beset

He, seeing both extremes, has wit to tread [1042]
 a middle path between them, undefiled
 —Him I call 'Superman'; he conquers Wants.

Puṇṇaka's Question (iii)

Puṇṇaka: O thou who cravest nought, whose eye can see [1043]
 the roots of things, a question here I bring
 Tell me why hosts of sages—nobly born,
 or brahmīns—sacrificed on earth to gods?
 Vouchsafe an answer, Lord.

The Lord Because—when old—these hosts [1044]
 of sages cherished hopes
 by sacrifice to gods
 to win some earthy bliss.

Puṇṇaka · But did their tireless zeal [1045]
 for sacrificing save
 these men from birth and eld?
 Vouchsafe an answer, Lord

The Lord They crave, they laud, they pray, they sacrifice! [1046]
 Praying to be repaid
 in pleasures sensory,
 these sacrificing folk
 who pine for future life
 —have *not* 'scaped birth and eld

5. Te ce nātarımsu yājayogā (*icc-āyasmā Puṇṇako*) [1047]
 yaññehı jātiñ ca jarañ ca, mārısa,
 atha ko carahı devamanussaloke
 atāri jātiñ ca jarañ ca, mārısa?
 —Pucchāmi tam, Bhagavā; brūhi me tam.

6. Saṁkhāya lokasmiñ parôparāni (*Puṇṇakāti Bhagavā*) [1048]
 yass' iñjitañ na 'tthi kuhiñci loke,
 santo vidhūmo anıgho nırāso
 atāri so jātijaran tı brūmıti.

METTAGŪMĀNAVAPUCCHĀ (iv)

1. Pucchāmi tam, Bhagavā; brūhi me tam. [1049]
 (*icc-āyasmā Mettagū*)
 maññāmi tam vedaguñ bhāvitattam:
 Kuto nu dukkhā samudāgatā ime
 ye keci lokasmiñ anekarūpā?
2. Dukkassa ve mañ pabhavañ apucchasi; [1050]
 (*Mettagūti Bhagavā*)
 tam te pavakkhāmi yathā pajānañ:—
 Upadhınidānā pabhavanti dukkhā
 ye keci lokasmiñ anekarūpā
3. Yo ve avidvā upadhıñ karoti, [1051]
 punappunañ dukkham upeti mando.
 Tasmā pajānañ upadhıñ na kayirā
 dukkhassa jātippabhavānupassı.
4. Yan tam apucchimha, akıttayi no. [1052]
 Aññañ tam pucchāma; tad ingha brūhi.
 Kathan nu dhırā vıtaranti oghañ
 jātijarañ sokapariddavañ ca?
 Tam me, muni, sādhu viyākarohı;
 tathā hi te vidıto esa dhammo.

Punnaka · If sacrifices fail
 to save their votaries
 from birth and eld, say who
 of men and gods is saved?
 Vouchsafe an answer, Lord

[1047]

The Lord The man whose thought has scanned
 the universe entire,
 who knows no waverings,
 who, good without a trace
 of smould'ring vice, is free
 from tremors or desires,
 —*he's* saved from birth and eld.

[1048]

Mettagū's Question (iv)

Mettagū · I ask thee, Lord, to say
 (for, versed in lore and schooled
 I deem thee) whence arise
 life's teeming, varied Ills?

[1049]

The Lord You ask me whence come Ills;
 that knowledge I'll impart
 —From Transmigration spring
 life's teeming varied Ills.

[1050]

The fool who starts that round,
 through crassness drees a weird
 of oft-repeated Ills
 Be warned, then; realize
 Ills' birth and origin,
 start not that gruesome round

[1051]

Mettagū · That answers what I asked.
 Vouchsafe to answer this —
 Pray, how do saints o'ercome
 life's welter, birth, and eld,
 wailing and sorrow's pangs?
 Expound this, sage, for clear
 this outlook is to thee

[1052]

- 5 Kīttayissāmi te dhammaṃ dīthe dhamme anītiham [1053]
 (Mettagūti Bhagavā)
 yaṃ viditvā sato caraṃ tare loke visattikam
- 6 Tañ cāhaṃ abhinandāmi, mahesi, dhammam uttamam [1054]
 yaṃ viditvā sato caram tare loke visattikam.
7. Yaṃ kiñci sampajānāsi (Mettagūti Bhagavā) [1055]
 uddham adho tīriyam cāpi majjhe,
 etesu nandiṃ ca nivesanaṃ ca
 panujja viññānam bhava na tiṭṭhe.
8. Evaṃ-vihārī sato appamatto [1056]
 bhikkhu caraṃ hitvā mamāyitāni
 jātijaraṃ sokapariddavaṃ ca
 idh' eva vidvā pajaheyya dukkhaṃ.
9. Etābhinandāmi vaco mahesino [1057]
 sukittitaṃ, Gotam', anūpadhīkaṃ.
 Addhā hi Bhagavā pahāsi dukkhaṃ;
 tathā hi te vidito esa dhammo
10. Te cāpi nūna pajaheyyu' dukkhaṃ [1058]
 ye tvam, muni, atthitaṃ ovadeyya.
 Tam taṃ namassāmi samecca, nāga
 Appeva maṃ [Bhagavā] atthitam ovadeyya.
11. Yaṃ brāhmaṇaṃ vedaguṃ abhijaññā [1059]
 akiñcanam kāmabhava asattaṃ,
 addhā hi so oghaṃ imam atāri
 tinno ca pāraṃ akhilo akankho,

The Lord. That outlook I'll expound to thee.—'Tis here
and now, no hearsay vain By grasping it,
the man who walks thereby in mindfulness
shall leave the world's entanglements behind. [1053]

Mettagū. This matchless outlook, sage, rejoices me,
—to walk thereby in watchful mindfulness
and leave the world's entanglements behind. [1054]

The Lord. Reject then smug delight
in what—here—anywhere—
senses report Let not
your nature base its hopes
on mere existences [1055]

Thus minded, vigilant,
and zealous, Almsman, live
a life with nothing dear,
a life that, here on earth,
has plumbed old-age and birth,
wailing and sorrow's pangs,
and so sheds mortal Ills [1056]

Mettagū It gladdens me to hear
sage Gotama extol
a state from life's stuff freed.
Assuredly the Lord
has shed all Ills, so clear
this outlook is to him. [1057]

Those too shall shed all Ills
whom thou dost teach so well.
Wherefore, to thee I come
in adoration meet,
and crave thy teachings, Lord [1058]

The Lord The man you recognize
as 'Brahmin rich in lore',
emancipate, unsnared
by appetites or life,
—has crossed the welter here
and reached the shore Beyond,
with open'd mind, doubt-free [1059]

He knows. His lore rejects
all lures of future life;
from cravings purged, devoid
of tremors or desires,
he's saved from birth and eld.

[1060]

Dhotaka's Question (v)

Dhotaka · I ask thee, Lord, to tell, [1061]
I yearn to hear, how men
who hearken unto thee
can work salvation out.

The Lord. Be ardent! Here and now, [1062]
by hearkening to me,
shall thought and watchfulness
work man's salvation out

Dhotaka. In thee, 'mong gods and men, [1063]
I find the 'Brahmin true'
who walks emancipate
Wherefore, to thee I come
in adoration meet.
All-seeing Lord, free me
from doubts, great Sākyān!

The Lord · No doubting heart do I [1064]
essay to free Grasp first
this best of Doctrines, then
thou 'lt cross the welter here.

Dhotaka In pity, Holy One, [1065]
teach me to live Aloof,
that I may clearly see
how—calm as th' ether—I
may dwell in freedom's peace

The Lord · That peace will I expound to thee 'Tis here [1066]
and now; 'tis based on thought, not hearsay vain.
Walk thou by it with constant watchfulness,
leaving the world's entanglements behind

Dhotaka This matchless peace, great sage, rejoices me, [1067]
—to walk thereby with constant watchfulness
and leave the world's entanglements behind!

8. Yaṃ kiñci sampajānāsi (Dhotakāti Bhagavā) [1068]
 uddham adho tīriyam cāpi majjhe,
 etam viditvā 'sango' tī loke
 bhavābhavāya mā 'kāsi tanhan tī.

UPASĪVAMĀNAVAPUCCHĀ (v1)

1. Eko ahaṃ, Sakka, mahantam oghaṃ [1069]
 (ucc-āyasmā Upasivo)
 anissito no viśahāmi tāritum
 Ārammanaṃ brūhi, samantacakkhu,
 yaṃ nissito ogham imam tareyyam
2. Ākiñcaññaṃ pekkhamāno satimā [1070]
 (Upasīvāti Bhagavā)
 'Na 'tthīti' nissāya tarassu ogham,
 kāme pahāya virato kathāhi
 tanhakkhayam nattamahābhīpassa.
3. Sabbesu kāmesu yo vītarāgo (ucc-āyasmā Upasivo) [1071]
 ākiñcaññaṃ nissito hitva-m-aññaṃ
 saññāvimokhe parame vimutto,
 titthe nu so tattha anānuyāyi?
4. Sabbesu kāmesu yo vītarāgo (Upasīvāti Bhagavā) [1072]
 ākiñcaññaṃ nissito hitva-m-aññaṃ,
 saññāvimokkhe parame 'dhumutto,
 tittheyya so tattha anānuyāyi.
5. Titthe ce so tattha anānuyāyi, [1073]
 pūgam pi vassānam, samantacakkhu,
 tatth' eva so sītisiyā vimutto,
 cavetha viññānam tathāvidhassa?
6. Acci yathā vātavegena khitto (Upasīvāti Bhagavā) [1074]
 attham paleti, na upeti sankham,
 —evaṃ muni nāmakāyā vimutto
 attham paleti, na upeti sankham

The Lord · Reject then smug delight
 in what—here—anywhere—
 senses report, and know
 'tis but a worldly snare;
 crave not for 'life to come'

[1068]

Upasīva's Question (vi)

Upasīva: Alone, without support,
 great Sākya, I should fail
 to win across life's surge
 Seer, what support will bear
 a man in safety o'er?

[1069]

The Lord: Th' inherent Nothingness
 of things discern Make this
 conviction—'Naught abides!'—
 support thee safely o'er.
 Scorn pleasures; gossip not;
 strive day and night—each hour—
 cravings to extirpate

[1070]

Upasīva: Will he whom pleasures tempt
 no more, who cleaves to nought
 save Nothingness alone,
 who from Perceptions wins
 entire Deliverance,
 —will he ne'er fall away?

[1071]

The Lord The man whom pleasures tempt
 no more, who cleaves to nought
 save Nothingness alone,
 who from Perceptions wins
 entire Deliverance,
 —will never fall away

[1072]

Upasīva · If, as the years roll on,
 he never falls away
 when Fever's fires are quenched,
 —will Personality
 be born with him again?

[1073]

The Lord: As flame blown out by wind
 is lost to cognizance,
 e'en so the sage, released
 from whilom qualities,
 has disappeared from ken.

[1074]

7. Atthangato so uda vā so na 'tthi [1075]
 udāhu ve sassatīyā arogo?
 Tam me, muni, sādhu viyākarohi,
 tathā hi te vidito esa dhammo.
8. Atthangatassa na pamāṇam atthi; (*Upasivāti Bhagavā*) [1076]
 yena nam vajju, taṃ tassa na 'tthi;
 sabbesu dhammesu samūhatesu,
 samūhatā vādapathā pi sabbe ti.

NANDAMĀNAVAPUCCHĀ (vii)

1. 'Santi loka munayo' (*icc-āyasmā Nando*) [1077]
 janā vadanti Ta-y-idaṃ katham su?
 Ñānūpapannam no munim vadanti
 udāhu ve jīvitenūpapannam?
2. Na ditthiyā na sutiyā na ñānena [1078]
 munīdha, Nanda, kusalā vadanti.
 Visenikatvā anighā nirāsā
 caranti ye, te munayo ti brūmi.
3. Ye kec' ime samanabrāhmanāse (*icc-āyasmā Nando*) [1079]
 ditthe sutenāpi vadanti suddhim,
 sīlabbatenāpi vadanti suddhim,
 anekarūpena vadanti suddhim,
 —kacci ssu te [Bhagavā] tattha yatā carantā
 atāru' jātiñ ca jarañ ca, mārisa?
 Pucchāmi tam, Bhagavā, brūhi me taṃ.
4. Ye kec' ime samanabrāhmanāse (*Nandāti Bhagavā*) [1080]
 ditthe sutenāpi vadanti suddhim,
 sīlabbatenāpi vadanti suddhim,
 anekarūpena vadanti suddhim,
 —kiñcāpi te tattha yatā caranti,
 nātarimsu jātijaran ti brūmi.

Upasīva Does he who 'disappears'
quite cease tō be? or last
for ever hale and strong?
Explain this, sage; for, clear
to thee this outlook shows. [1075]

The Lord Whoso thus 'disappears'
is measureless, he keeps
nothing that can be named.
When attributes have gone,
denoting terms go too. [1076]

Nanda's Question (vii)

Nanda: Men talk of 'sages here'.
What mean they? Is it lore
that constitutes a sage?
or is it mode of life? [1077]

The Lord. 'Tis not for 'views' he holds,
insight, or garner'd lore,
that experts style him 'sage'.
Sages, say I, are those
who conquer in the fight
and have no hopes or wants. [1078]

Nanda: Brahmins and anchorites
who say that Purity
resides in views, or lore,
or works, or ritual,
or in what things they will,
—have they 'scaped birth and eld?
Vouchsafe an answer, Lord. [1079]

The Lord Brahmins and anchontes
who say that 'Purity'
resides in 'views', or lore,
or works, or ritual,
or in what things they will,
—have *not* 'scaped birth and eld. [1080]

5. Ye kec' ime samanabrāhmanāse (*icc-āyasmā Nando*) [1081]
 dīthe sutenāpi vadanti suद्धim,
 sīlabbatenāpi vadanti suद्धim,
 anekarūpena vadanti suद्धim,
 te ce, muni, brūsi anoghatinne,
 atha ko carahi devamanussaloke
 atāri jātiñ ca jarañ ca, mārisa?
 Pucchāmi tam, Bhagavā, brūhi me tam.
6. Nāham sabbe samanabrāhmanāse (*Nandāti Bhagavā*) [1082]
 jātijarāya nivutā ti brūmi
 Ye sīdha dītham va sutam mutam vā,
 sīlabbatam vā pi pahāya sabbam,
 anekarūpam pi pahāya sabbam,
 tanham pariññāya anāsavāse,
 —te ve narā oghatinnā ti brūmi.
- 7 Etābhīnandāmi vaco mahesino [1083]
 sukittitam, Gotam', anūpadhīkam.
 Ye sīdha dītham va sutam mutam vā,
 sīlabbatam vā pi pahāya sabbam,
 anekarūpam pi pahāya sabbam,
 tanham pariññāya anāsavāse,
 —aham pi te oghatinnā ti brūmīti.

HEMAKAMĀNAVAPUCCHĀ (viii)

1. Ye me pubbe viyākamsu—huraṃ Gotamasāsanā: [1084]
 (*icc-āyasmā Hemako*)
 icc-āsi, itī bhavissatī, sabban tam itihītiham,
 sabban tam takkavaddhanam; nāham tattha abhīramim.
- 2 Tvañ ca me dhammam akkhāhi tanhānigghātanam, muni, [1085]
 yam viditvā sato caram tare loka vīsattikam.
3. Idha dīthasutamutaviññātesu piyarūpesu, Hemaka, [1086]
 chandarāgavinodanam, Nibbānapadam accutam,
- 4 —etad aññāya ye satā dīthadhammābhīnibbutā [1087]
 upasantā ca te sadā, tinnā loka vīsattikan ti

Nanda: If you say all those fail,
 who hold that 'Purity'
 resides in 'views' or lore,
 or works, or ritual,
 or in whatever else,
 —what god or man succeeds?
 Vouchsafe an answer, Lord.

[1081]

The Lord: I do not say that all
 brahmins and anchorites
 are mewed in birth and eld.
 'Safe o'er the Flood' are they
 who sense-impressions scout,
 scout works and ritual
 (and whatsoever else),
 plumb Cravings, Cankers shed

[1082]

Nanda: It gladdens me to hear
 sage Gotama extol
 this state from life's stuff freed
 Yes; 'o'er the Flood' are they
 who sense-impressions scout,
 scout works and ritual
 (and whatsoever else),
 plumb Cravings, Cankers shed.

[1083]

Hemaka's Question (viii)

Hemaka: The only things I learned from those who taught
 me, till I heard what Gotama proclaimed,
 were hearsay origins and destinies,
 —mere hearsay, fostering perplexities,
 which failed to satisfy my heart within.

[1084]

Expound to me the Doctrine, sage, which roots
 all Cravings out and teaches men to walk
 in mindfulness, escaping worldly snares.

[1085]

The Lord: Nirvāna's Way eternal will dispel
 the hot pursuit on earth of mundane joys;
 and they who, grasping this, have 'passed away'
 while yet in mindfulness on earth they dwell,
 —these sons of peace have done with worldly snares.

[1086]

[1087]

TODEYYAMĀNAVAPUCCHĀ (ix)

1. Yasmim kāmā na vasanti, tanhā yassa na vijjati, [1088]
 (icc-āyasmā Todeyyo)
 kathamkathā ca yo tinno, vimokkho tassa kīdiso?
2. Yasmim kāmā na vasanti, tanhā yassa na vijjati, [1089]
 (Todeyyāti Bhagavā)
 kathamkathā ca yo tinno, vimokkho tassa nâparo.
3. Nirāsaso so uda āsasāno? [1090]
 Paññānavā so uda paññakappī?
 Munim ahaṃ, Sakka, yathā vijaññaṃ,
 tam me viyācikkha, samantacakkhu.
4. Nirāsaso so, na so āsasāno, [1091]
 paññānavā so, na ca paññakappī;
 —evam pi, Todeyya, munim vijāna
 akiñcanam kāmabhava asattan ti.

KAPPAMĀNAVAPUCCHĀ (x)

1. Majjhe sarasmim titthatam (icc-āyasmā Kappo) [1092]
 oghe jāte mahabbhaye
 jarāmaccuparetānam dīpam pabrūhi, mārisa,
 tvaṃ ca me dīpam akkhāhi yatha-y-īdam nâparam siyā
2. Majjhe sarasmim titthatam (Kappāti Bhagavā) [1093]
 oghe jāte mahabbhaye
 jarāmaccuparetānam dīpam pabrūmi, Kappa, te;
3. —akiñcanam anādānam etam dīpam anâparam; [1094]
 'Nibbānam' itī nam brūmi jarāmaccuparikkhayaṃ

Todeyya's Question (ix)

Todeyya If appetites no longer dwell within, [1088]
 if Cravings ne'er arise nor doubts persist,
 —say, what Release has such a man attained?

The Lord: If appetites no longer dwell within, [1089]
 if Cravings ne'er arise nor doubts persist,
 —final Release has such a man attained.

Todeyya · Longs he for anything? [1090]
 Or are all longings dead?
 Has he won lore? Or must
 he still amass fresh lore?
 All-seeing Sákyán,
 answer me this, that I
 may recognize 'a sage'.

The Lord: He longs for nothing now; [1091]
 all longings now are dead.
 All lore is won, nor need
 he still amass fresh lore.
 By this too recognize
 'a sage',—that what he was
 has passed away, and now
 he stands beyond the reach
 of pleasures and rebirth.

Kappa's Question (x)

Kappa · Reveal to those whom fearsome tides surround, [1092]
 reveal to those forspent with eld and death,
 an island citadel Point out to me
 an island where all this will be no more.

The Lord. Kappa, for those whom fearsome tides surround, [1093]
 for those forspent with eld, forspent with death,
 an island citadel exists (say I)

Nirvāna is that island's name; and there [1094]
 the old has passed away and nothing fresh
 can lodgment find; no more come death and eld.

4. Etad aññāya ye satā ditthadhammābhiniḃbutā,
na te Māravasānugā, na te Mārassa paddhagū tī

[1095]

ĀTUKANNIMĀNAVAPUCCHĀ (x1)

1. Sutvān' aham Vīram akāmakāmim [1096]
(*icc-āyasmā Ĵatukannī*)
oghâtigaṃ putthum akāmam āgamaṃ.
Santīpadam brūhi, sahājanetta,
yathātacchaṃ, Bhagavā, brūhi me taṃ,
2. Bhagavā hi kāme abhiḃhuyya iriyati, [1097]
Ādicco va pathavim teji tejasā,
parittapaññassa me, bhūripañña,
ācikkha Dhammam yam ahaṃ vijaññaṃ
jātijarāya idha vippahānam
- 3 Kāmesu vinaya gedham, nekkhammam datthu khemato, [1098]
(*Ĵatukannīti Bhagavā*)
uggahītam nīrattam vā mā te vijjitta kiñcanam
- 4 Yam pubbe taṃ viṣosehi, pacchā te māhu kiñcanam; [1099]
majjhe ce no gahessasi, upasanto carissasi.
- 5 Sabbaso nāmarūpasmim vītagedhassa, brāhmaṇa, [1100]
āsavā 'ssa na vijjanti yehi maccuvasam vaje ti.

BHADRĀVUDHAMĀNAVAPUCCHĀ (x11)

1. Okañjaham tanhacchidam anejaṃ [1101]
(*icc-āyasmā Bhadrāvudho*)
nandiñjahaṃ oghatinnam vimuttam
kappañjaham abhiyāce sumedham;
sutvāna nāgassa apanamissanti ito

And they who, grasping this, have 'passed away'
while yet in mindfulness on earth they dwell,
are not the thralls of Māra, nor his slaves.

[1095]

Jatukāṇṇi's Question (xi)

Jatukāṇṇi. News of a 'Victor', dead
to appetites, and safe
beyond this welter, brings
me here to beg the Lord
(on whom omniscience
flashed sudden and entire)
to shew the way of Peace.

[1096]

For, as the sunlight dominates
the earth, so moves the sov'ran Lord
to dominate o'er appetites.

[1097]

Sage, teach my ignorance
thy Truth, that I on earth
may slough mortality.

The Lord Get rid of appetite for pleasure's gauds;
peace in Renunciation find, let nought
find lodgment, nought require to be expelled.

[1098]

Consume to ashes past iniquities;
thereafter let no fresh defilement grow;
if—meantime—thou contract no current guilt,
thy feet shall tread the tranquil path of Peace.

[1099]

If, brahmin, Personality has lost
its fascination, Cankers never rise
to bind man thrall and vassal unto Death.

[1100]

Bhadrāvudha's Question (xii)

Bhadrāvudha · I pray the Lord who left
his home and Cravings quenched,
who scorned delights, who crossed
the Flood, and in Release
shed Time, and wisdom found!
We wait an utterance,
great saint, ere we depart

[1101]

2. nānā janā janapadehi sangatā, [1102]
 tava, Vīra, vākyam abhikaṃkhamānā.
 Tesam tuvaṃ sādhu viyākarohi,
 tathā hi te vidito esa dhammo.
3. Ādānataṇhaṃ vinayetha sabbam [1103]
(Bhadrāvudhātī Bhagavā)
 uddhaṃ adho tiriyaṃ cāpi majjhe.
 Yam yam hi lokasmim upādiyanti,
 ten' eva Māro anveti jantum
4. Tasmā pajānam na upādiyetha [1104]
 bhikkhu sato kiñcanam sabbaloke,
 ādānasatte itī pekkhamāno
 pajam imam maccudheyye vīsattan ti.

UDAYAMĀNAVAPUCCHĀ (xiii)

1. Jhāyīm virajam āsīnaṃ katakiccaṃ anāsavam [1105]
(ucc-āyasmā Udayo)
 pāraguṃ sabbadhammānaṃ atthi pañhena āgamam:
 aññāvimokkham pabrūhi, avijjāya pabhedanaṃ.
2. Pahānaṃ kāmacchandānaṃ domanassāna' cūbhayam, [1106]
(Udayāti Bhagavā)
 thīnassa ca panūdanaṃ, kukkuccānam nivāraṇam,
3. upekkhāsatisaṃsuddhaṃ dhammatakkapurejasaṃ, [1107]
 —aññāvimokkham pabrūmi avijjāya pabhedanaṃ.
4. Kim-su-samyojano loko? Kim su tassa vicāraṇaṃ? [1108]
 Ki' ss' assa vipphāṇena nibbānaṃ itī vuccati?
5. Nandīsamyojano loko; vitakk' assa vicāraṇā; [1109]
 taṇhāya vipphāṇena nibbānaṃ itī vuccati.
6. Katham satassa carato viññānaṃ uparujjhatī? [1110]
 Bhagavantam putthuṃ āgamma tam suṇoma vaco tava.
7. Ajjhataṇi ca bahiddhā ca vedanam nābhīnandato [1111]
 evaṃ satassa carato viññānaṃ uparujjhatīti.

who come from divers lands
to hear the Victor's words.
Make all things clear; since clear
this Doctrine is to thee.

[1102]

The Lord: Shed Cravings to acquire
aught here, or anywhere;
what men assimilate
brings Māra close at heel.

[1103]

So, realizing this,
let mindful Almsmen cleave
to nothing in this world,
but view as "Cravings' slaves"
mankind in Māra's toils

[1104]

Udaya's Question (xiii)

Udaya: To him who stainless sits in Reverie,
with task fulfilled, with Cankers gone, and versed
in ev'ry mental state, I come to ask
this question.—Tell me how can ignorance
be quenched, till Knowledge brings Deliverance

[1105]

The Lord: It comes from shedding appetite for joys
and griefs, from quelling Crassness of the mind,
from stoutly keeping evil deeds at bay;

[1106]

it comes (say I) with poise and watchfulness;
it follows in the train of thinking right

[1107]

Udaya: What fetters, what explores, the world around?
What must be dropped before 'Nirvāna' comes?

[1108]

The Lord: Joys fetter, thought explores, the world around,
Cravings must cease before 'Nirvāna' comes

[1109]

Udaya: How must man walk in watchful mindfulness
to dissipate the heritage of mind?
—We come to ask the Lord to tell us that

[1110]

The Lord: Till feelings—inly bred, or from without—
have ceased to fill the heart with wonted joy,
—on must man walk in watchful mindfulness
to dissipate the heritage of mind

[1111]

POSĀLAMĀNAVAPUCCHĀ (xiv)

1. Yo atītam ādisatī anejo chinnaśamsayo, [1112]
 (icc-āyasmā Posālo)
 pāraguṃ sabbadhammānam atthi pañhena āgamam:—
2. Vibhūtarūpasaññissa sabbakāyappahāyino [1113]
 ajjhatañ ca bahiddhā ca 'Na 'tthi kiñcīti' passato,
 ñānam Sakkānupucchāmi: Katham neyyo tathāvidho?
3. Viññānatthitīyo sabbā (Posālāti Bhagavā) [1114]
 abhijānam, Tathāgato
 tittthantam enam jānāti. Vimuttam tapparāyanam.
4. Ākiñcaññasambhavam ñatvā. Nandī samyojanam itī, [1115]
 evam etam abhiññāya tato tattha vipassatī:
 Etam ñānam tatham tassa Brāhmanassa vusīmato tī.

MOGHARĀJAMĀNAVAPUCCHĀ (xv)

1. Dvāham Sakkam apucchissam, na me vyākāsi cakkhumā. [1116]
 (icc-āyasmā Mogharājā)
 Yāvatatīyañ ca devīsi vyākarotīti me sutam.
2. Ayam loko paro loko brahmaloko sadevako; [1117]
 ditthim te nābhijānāmi Gotamassa yasassino.
3. Evam abhikkantadassāvim atthi pañhena āgamam — [1118]
 Katham lokam avekkhantam Maccurājā na passatī?
4. Suññato lokam avekkhassu, Mogharāja, sadā sato [1119]
 attānudittim ūhacca;—evam maccutaro siyā,
 evam lokam avekkhantam Maccurājā na passatīti

Posāla's Question (xiv)

Posāla I come to question him who reads the past, [1112]
 who yearns for nothing, entertains no doubts,
 and sounds the depths of ev'ry mental state

I ask thee, Sākyān, what lore is his [1113]
 who scans the Formless, disregards mere Form,
 and finds—within, without—just Nothingness
 I ask—Can such a man go further still?

The Lord: Through comprehending each and ev'ry stage [1114]
 which mind's accumulations reach, He knows
 (who 'found the Truth'), the stage attained by him
 you cite and what Release his stage ensures.

Your Brahmin who has greatly lived, has grasped [1115]
 from whence proceeds the sense of Nothingness,
 and comprehended joys as 'binding chains',
 —Such knowledge true your Brahmin has achieved

Mogharāja's Question (xv)

Mogharāja: Twice have I asked thee, Sākyān, yet got [1116]
 no answer 'But the third time' (rumour says)
 'the godlike sage at last vouchsafes reply'

Thy views of this and other worlds and skies [1117]
 I know not, Gotama, but hither come

to ask of thee, thou sage supreme, the way [1118]
 to view the world, to be unseen by Death

The Lord. Then never cease to view the world as void, [1119]
 abjuring 'Personality', till Death
 be overthrown, and thou by him unseen

PINGIYAMĀṆAVAPUCCHĀ (xvi)

1. Jīṇṇo 'ham asmi abalo vītavaṇṇo, [1120]
(icc-āyasmā Pingiyo)
 nettā na suddhā, savanaṃ na phāsu;
 māhaṃ nassaṃ momuho antarāya;
 ācikkha Dhammam yam ahaṃ vijaññaṃ
 jātījarāya idha vipphānaṃ
2. Disvāna rūpesu vihaññaṃāne, [1121]
(Pingiyāti Bhagavā)
 —ruppanti rūpesu janā pamattā—
 tasmā tuvaṃ, Pingiya, appamatto
 jahassu rūpam apunabbhavāya.
3. Disā catasso, vidisā catasso, [1122]
 uddhaṃ, adho,—dasa disā imāyo.
 na tuyhaṃ aditthaṃ asutam mutaṃ vā
 atho aviññātaṃ kiñci na 'tthi loke.
 Ācikkha Dhammam yam ahaṃ vijaññaṃ
 jātījarāya idha vipphānaṃ.
4. Tanhādhipanne manuje pekkhamāno [1123]
(Pingiyāti Bhagavā)
 santāpajāte jarasā parete
 tasmā tuvaṃ, Pingiya, appamatto
 jahassu taṇham apunabbhavāyāti.

Idam avoca Bhagavā Magadhesu viharanto Pāsāṇake cetiye paricāraka-solasānam brāhmaṇānam ajjhuttho puttho puttho pañhe vyākasi. Ekamekassa ce pi pañhassa attham aññāya dhammam aññāya dhammānudhammaṃ paṭipajjeyya, gaccheyy' eva jarāmaranassa pāraṃ; 'Pāraṅamanīyā ime dhammā' ti, tasmā imassa dhammapariyāyassa 'Pārāyanan' t' eva adhivacanaṃ

1. Ajito, Tissa-Metteyyo, Punnako, atha Mettagū, [1124]
 Dhotako, Upasīvo ca, Nando ca, atha Hemako,

Pingiya's Question (xvi)

Pingiya Worn out am I and frail, [1120]
 squalid to view, purblind,
 and hard my hearing grows.
 Lest I in folly die,
 teach me on earth to learn
 how birth and eld to end.

The Lord In view of th' havoc wrought [1121]
 in men by things of sense
 (senses plague heedless men!),
 take heed to scout them all
 and so escape rebirth.

Pingiya: Ten realms there are in all — [1122]
 above, beneath; north, south,
 east, west, and four between;
 in none of these has aught
 escaped thy mind or ken!
 Teach me on earth to learn
 how birth and eld to end.

The Lord: Observing Craving's slaves [1123]
 harassed and spent with eld,
 take heed, O *Pingiya*,
 and diligently seek
 to root all Craving out
 and so escape rebirth

Thus spoke the Lord as he was dwelling among the people of Magadha at Rock-Shrine, when, in response to the train of sixteen brahmins, he answered all their successive questions. Anyone who, comprehending the import of each several question and the Doctrine involved, walks conformably to the plenitude of the Doctrine, will assuredly pass beyond death and eld. For such states of mind 'conduct to the shore beyond'; and therefore this exposition of Doctrine is styled—'The Way Across'.

Came *Ājitā* and *Tissa Mētteyyā* [1124]
 and *Pūnnakā* and kindly *Mēttagū*,
 with *Ūpasīva*, *Nanda*, *Dhótakā*.

2. Todeyya-Kappā dubbhaya, Jatukannī ca pandito, [1125]
 Bhadrāvudho, Udayo ca, Posālo cāpi brāhmaṇo,
 Mogharājā ca medhāvī, Pingiyo ca mahā isi,
- 3 —ete Buddham upāgañchum sampannacaranam isim, [1126]
 pucchantā nīpune pañhe Buddhasettham upāgamum.
4. Tesam Buddho vyākāsi pañhe puttho yathātatham; [1127]
 pañhānam veyyākaranena tosesi brāhmaṇe Muni
5. Te tosītā cakkhumatā Buddhen' Ādiccabandhunā [1128]
 brahmacariyam acarimsu varapaññassa santike.
6. Ekamekassa pañhassa yathā Buddhena desitam [1129]
 tathā yo patipajjeyya, gacche pāram apārato,
7. apārā pāram gaccheyya bhāvento maggam uttamam [1130]
 Maggo so pārangamanāya, tasmā 'Pārāyanam' itī.
-
8. Pārāyanam anugāyissam; (icc-āyasmā Pingiyo) [1131]
 yathā addakkhī tathā akkhāsi vimalo bhūrimedhaso
 nikkāmo nibbano Nāgo. Kissa hetu musā bhane?
- 9 Pahīnamalamohassa mānamakkhappahāyino [1132]
 handāham kittayissāmi gīram vannūpasamhutaṁ:—
10. Tamonudo Buddho samantacakkhu [1133]
 lokantagū sabbabhavātivatto
 anāsavo sabbadukkhappahīno
 Saccavhaya, brahme, upāsito me.
11. Diyo yathā kubbanakam pahāya [1134]
 bahupphalam kānam āvaseyya,
 evam p' aham appadasse pahāya
 mahodadhīṃ hamsor iv' ajjhapatto

and Hémaká, Todéyya, Káppa too,
 the learned Jatukannī, Údayá,
 Bhadrāvudhá, the brahmin Pósalá,
 quick Mógharājā, Píngiyá the sage.

[1125]

These came to Buddha, blameless sage, and asked
 their searching questions of the matchless Lord,

[1126]

who answer'd all they asked with words of truth
 which satisfied those brahmins in their quest.

[1127]

And, being satisfied, they all embraced
 the higher life as followers convinced
 of that all-seeing Kinsman of the Sun,
 Lord of Enlightenment, supreme in Lore

[1128]

Now, whoso walks as Buddha's answers teach,
 shall win Across and gain the Shore Beyond,

[1129]

—shall win across, along that Way of Ways
 which guides men safely o'er the surge of life
 and so is rightly styled 'the Way Across'.

[1130]

[*Pingiya to Bāvarī (on return)*]

'The Way Across' my lips shall now proclaim.
 As he discerned it, so he set it forth,
 —that spotless, wisest Lord, above delights
 and yearnings Wherefore should he publish lies?

[1131]

Come, let me tell the lovely utterance
 of him whom crassness smirches not, nor pride
 besets, nor foul hypocrisy invades —

[1132]

The darkness he dispels,
 —the Buddha, who sees all,
 who plumbs the universe,
 and overcomes rebirth,
 in whom no Cankers dwell,
 who triumphs o'er all Ill
 Brahmin, I serve 'Truth's Lord'.

[1133]

As birds desert the brake
 for woodlands bountiful,
 so I quit teachers blind
 and, like the swan, have gained
 the ocean's amplitude.

[1134]

12. Ye 'me pubbe viyākāṃsu huraṃ Gotamasāsanā [1135]
—icc-āsi, iti bhavissati—sabban taṃ itihītihaṃ,
sabban taṃ takkavaḍḍhanāṃ.
13. Eko tamanudāsīno jātimā so pabhamkaro [1136]
Gotamo bhūripaṇṇāno, Gotamo bhūrimedhaso,
14. yo me dhammam adesesi sandiṭṭhikaṃ akālikaṃ [1137]
taṇhakkhayam anītikaṃ yassa na 'tthi upamā kvaci
15. Kīṃ nu tamhā vip̐pavasasi muhuttam api, Pīṅgiya, [1138]
Gotamā bhūripaṇṇānā, Gotamā bhūrimedhasā,
16. yo te dhammaṃ adesesi sandiṭṭhikaṃ akālikaṃ [1139]
taṇhakkhayam anītikaṃ yassa na 'tthi upamā kvaci?
17. Nāhaṃ tamhā vip̐pavasāmi muhattam api, brāhmaṇa, [1140]
Gotamā bhūripaṇṇānā, Gotamā bhūrimedhasā,
18. yo me dhammam adesesi sandiṭṭhikaṃ akālikaṃ [1141]
taṇhakkhayam anītikaṃ yassa na 'tthi upamā kvaci.
19. Passāmi naṃ manasā cakkhunā va [1142]
rattindivam, brāhmaṇa, appamatto;
namassamāno vivaseṃi rattiṃ;
—ten' eva maññāmi avippavāsam.
20. Saddhā ca pīti ca mano satī ca [1143]
nāpenti me Gotamasāsanamhā,
yam yam disaṃ vajati bhūripaṇṇo,
sa tena ten' eva nato 'ham asmi.
21. Jīṇassa me dubbalathāmakassa [1144]
ten' eva kāyo na pareti tattha
Sāṃkappayattāya vajāmi nīccam
Mano hi me, brāhmaṇa, tena yutto.

The only things I learned from those who taught
me, ere I heard what Gotama proclaimed,
were hearsay origins and destinies,
—mere hearsay, fostering perplexities

[1135]

As in lone splendour shines a matchless gem,
dispelling darkness, spreading light around,
—so shines th' abounding lore of Gotama
and his abounding wit to comprehend.

[1136]

From him I learn'd his Doctrine,—potent here
and now, yet outside time—which, utterly
destroying Cravings, brings man saving health,
—that peerless Doctrine without counterpart

[1137]

Bāvari· Why then absent yourself one moment's space
from Gotama's abounding wit and lore,

[1138]

from whom you learn'd his Doctrine,—potent here
and now, yet outside time—which, utterly
destroying Cravings, brings man saving health,
—that peerless Doctrine, without counterpart?

[1139]

Pingiyá: I am not absent, sir, one moment's space
from Gotama's abounding wit and lore,

[1140]

from whom I learn'd his Doctrine,—potent here
and now, yet outside time—which, utterly
destroying Cravings, brings man saving health,
—that peerless Doctrine, without counterpart.

[1141]

My mind has eyes to see
him, brahmin, night and day,
in lauding him I spend
my nights, and never seem
from him to be away.

[1142]

His teachings still engage
faith, zest, mind, vigilance;
and wheresoe'er he turns,
I too am thither drawn.

[1143]

Worn out and frail am I,
so that my body fails
to hasten thither where
my thoughts consort with him
to whom my mind cleaves fast.

[1144]

22. Panke sayāno pariphandamāno [1145]
 dīpā dīpam upallavim.
 Ath' addasāsīm Sambuddham oghatinnam anāsavam.
-

23. Yathā ahu Vakkali muttasaddho [1146]
 Bhadrāvudho Ālavi-Gotamo ca,
 evam eva tvam pi pamuñcassu saddham
 gamissasī tvam, Pingiya, maccudheyyapāram

24. Esa bhiyyo pasīdāmi sutvāna munino vaco [1147]
 Vivatacchado Sambuddho akhīlo patibhānavā

25. adhideve abhiññāya sabbam vedī paro varam, [1148]
 pañhān' antakaro Satthā kankhīnam paṭijānatam

26. Asamhīram asamkuppam yassa na 'tthi upamā kvaci [1149]
 addhā gamissāmī, na m' ettha kankhā
 —Evam mam dhārehi adhimuttacittan ti.

NITTHITO SUTTANIPĀTO
 ATTHABHĀNAVĀRAPARIMĀNĀYA PĀLIYĀ

As through life's sloughs from knoll
to knoll I flounder'd on,
mine eyes beheld the Lord
of All-Enlightenment,
in whom no Cankers dwell,
who found the 'Way Across'.

The Lord As trust saved Vakkali,
and saved Bhadrāvudha,
as trust saved Ālavi,
so Pingiya, evince
an equal trust, and thou
shalt pass beyond the grisly realms of Death.

Pingrya. My gladness grows the greater as I hear
the sage's words The All-Enlighten'd Lord
has stripped away the veil from things; his mind
is all-embracing, ready-witted, sure

Clear vision into things sublime has brought [1148]
things great and small within the Master's ken
He solves all doubts, till doubters doubt no more.

To th' unsurpassable, th' unchangeable, [1149]
which has no counterpart, assuredly
I shall attain; no doubt of this have I.
Account me, Lord, as winning this Release.

THE END

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This index does not attempt to cover the whole lexicographical field, for which see Helmer Smith's *Vocabulary of Sutta-Nīpāta* at pp. 645-791 of his P.T.S. edition of the Paramatthajotikā II. As a rule, only those words are here included which have reference to the *thought* of the Sutta-Nīpāta)

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Published by the HARVARD UNIVERSITY PRESS, Cambridge, Massachusetts, U S of America.

Agent of the Press in Great Britain is HUMPHREY MILFORD, Oxford University Press, Amen House, Warwick Square, London, E C 4, England

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Volumes 7 and 8. Atharva-Veda. Translated, with a critical and exegetical commentary, by WILLIAM DWIGHT WHITNEY, late Professor of Sanskrit in Yale University, Editor-in-Chief of *The Century Dictionary*, an Encyclopedic Lexicon of the English Language — Revised and brought nearer to completion and edited by C R LANMAN 1905 Pages, 1212 Super-royal 8° Not sold separately Price, \$15

The Atharva-Veda is, next after the Rīg-Veda, the most important of the oldest texts of India Whitney (1827–1894) was the most eminent American philologist of his century, and these monumental volumes form the crowning achievement of his life-long labors as an Indianist For his translation, he expressly disclaims finality, but his austere self-restraint, resisting all allurements of fanciful interpretation, makes of his version, when taken with his critical and exegetical commentary, the sure point of departure for future study of this Veda and for its final comprehension

The text-critical notes form the most important single item of the work These give the various readings of the "authorities" The term "authorities" includes not only manuscripts (of Europe, India, Kashmir), but also living reciters (the Hindu equivalents, and in some respects the superiors, of manuscripts), and, in addition, the corresponding (and often variant) passages of the other Vedas Whitney gives also the data of the scholiast as to authorship and divinity and meter of each stanza, extracts from the ancillary literature concerning ritual and exegesis, and a literal translation Version and Comment proceed *pari passu* Prefixed is an elaborate historical and critical introduction, and a sketch of Whitney's life, with a noble medallion portrait A leaf of the birch-bark ms from Kashmir is beautifully reproduced in color The typography is strikingly clear

Few texts of antiquity have been issued with appurtenant critical material of so large scope And never before or since has the material for the critical study of an extensive Vedic text been so comprehensively and systematically gathered from so multifarious sources, and presented with masterly accuracy in so well-digested form

Volume 9 The Little Clay Cart (Mṛc-chakatika) A Hindu drama attributed to King Shūdraka Translated from the original Sanskrit and Prākṛits into English prose and verse by ARTHUR WILLIAM RYDER, Instructor in Sanskrit in Harvard University 1905 Pages, 207 Royal 8° Price, \$3

A play of such variety, humor, and swift-moving action, that it has often been pro-

duced on the modern stage. Version, true and spirited "The champagne has been decanted, and has not lost its fizz" Noble typography (Merrymount Press) Most books of this Series are technical This one, like Warren's *Buddhism*, may be happily chosen as a gift-book

Volume 10. Vedic Concordance being an alphabetic index to every line of every stanza of the published Vedic literature and to the liturgical formulas thereof, that is, an index [in Roman letters] to the Vedic mantras, together with an account of their variations in the different Vedic books By Professor MAURICE BLOOMFIELD, of the Johns Hopkins University, Baltimore 1906 Pages, 1102 Royal 4° Price, \$25

The Vedas are, in general, the oldest extant records of the antiquity of India, and indeed of Indo-European antiquity They are the sacred books of the oldest religion of the Hindus They represent parts of a mass of traditional material, current in the various schools of Vedic learning, and handed down from teacher to pupil by word of mouth What was originally one and the same stanza, appears in the texts of the various schools in more or less varying forms The variations are often such as appear in the varying forms of popular ballads or of church hymns Thus it happens that the texts of these different Vedic schools are often virtually related to each other and to their presumable original, as are the several kindred manuscripts of (let us say) a Greek play to each other and to the archetype from which they are descended The comparison of these variant forms of a given text is often indispensable for ascertaining its original form and true meaning This comparison is just what the Concordance enables us easily to effect It is a tool of the very first importance for future editors and revisers and translators of Vedic texts

The Concordance covers nearly all the important published texts, and is in one single alphabetic arrangement and one single volume. It is a royal quarto of over 1100 pages, of double columns, containing 125,000 lines or more For the lines of the Rîg-Veda alone, about 40,000 entries are required The lines of the Atharva-Veda by themselves would require over 18,000 entries, but are often merged with those of their Rîg-Veda correspondents No less than 119 texts have been drawn upon for contributions to the work

The book was printed (in the early years of the century) in a limited edition of 1000 copies, now half exhausted, and was printed, not from electrotype plates, but from type The expense in money alone, to say nothing of scholarly labor, was about seven thousand dollars It is not likely that any publisher or scholar will soon undertake a new edition For many decades, doubtless, the work will maintain its value unimpaired, an enduring monument to the industry and learning and resolute will of Professor Bloomfield

Volume 11 The Pañcha-tantra a collection of ancient Hindu tales, in the recension (called Pañchākhyānaka, and dated 1199 A D) of the Jaina monk, Pūrṇa-bhadra, critically edited in the original Sanskrit [in Nāgarī letters, and, for the sake of beginners, with word-division] by Dr JOHANNES HERTEL, Professor am königlichen Realgymnasium, Doebeln, Saxony 1908 Pages, 344 Royal 8°

Volume 12. The Pañchatantra-text of Pūrṇabhadra critical introduction and list of variants By Professor HERTEL 1912 Pages, 246 Royal 8°

Volume 13 The Pañchatantra-text of Pūrṇabhadra, and its relation to texts of allied recensions, as shown in Parallel Specimens By Professor HERTEL 1912 Pages, 10 and 19 sheets, mounted on guards and issued in atlas-form Royal 8°. Vols 11-13 not sold separately Price of all three together, \$5

Volume 14 The Pañchatantra a collection of ancient Hindu tales, in its oldest recension, the Kashmirian, entitled Tantrākhyāyika The original Sanskrit text [in Nāgarī letters],

editio minor, reprinted from the critical editio major which was made for the Königlische Gesellschaft der Wissenschaften zu Göttingen, by Professor HERTEL 1915 Pages, 160 Royal 8° Price, \$4

For two thousand years and more, the tales of the Panchatantra have instructed and delighted the Hindus The Panchatantra has exercised a greater influence than any other work of India upon the literature of the world It was the Panchatantra that formed the basis of the studies of the immortal pioneer in the field of comparative literature, Theodor Benfey His Pantsehantra laid the foundation of the scientific treatment of the history of the fable From the Panchatantra there came the lost Pahlavi translation, among whose effluxes are some of the most famous books of south-western Asia and of Europe, the Arabic Kalilah and Dimnah, the Directorium of John of Capua (1270), the Buch der Beispiele (1483) in German of great vigor and beauty, — and so on, down to that gem of racy Tudor English, Sir Thomas North's translation of Doni (1570), reprinted by Joseph Jacobs, London, 1888

Hertel gives us here one recension of known authorship and date (1199), and another, the Kashmirian, many centuries older To volume 11, Lanman adds an essay on The External of Indian Books Of the Kashmirian recension, Hertel made a German version (Berlin, 1909, Teubner) The typography of both editions is clear and beautiful The confusing embowments of the stories (a second in the first, a third in the second, and so on) are disentangled in a most ingenious and simple way

Volume 15 Bhāravi's poem Kirātārjunīya, or Arjuna's combat with the Kirāta Translated from the original Sanskrit into German, and explained, by CARL CAPPELLER, Professor at the University of Jena 1912 Pages, 232 Royal 8° Price, \$3 50

The subject-matter is taken from the great epic of India, the Mahā-Bhārata Like the Ajax of Sophocles as compared with the Ajax of Homer, this poem is an instructive example for the student of literary evolution or literary genetics For centuries it has been acknowledged in India as one of the six Mahā-kāvyas or most distinguished specimens of artificial poetry, a masterpiece of its kind

Volume 16 Çakuntalā, a Hindu drama by Kālidāsa the Bengālī recension, critically edited in the original Sanskrit and Prākṛits by RICHARD FISCHER, late Professor of Sanskrit at the University of Berlin 1922 Pages, 280 Royal 8° Price, \$5

As descendants of Bhārata, the Hindus are called Bhāratans Their "continent" is called Bhārata-varsha, and their great epic is called the Great Bhāratan (Story or Fight), Mahā-Bhārata Çakuntalā is the mother of Bhārata, and the beautiful story of her birth and life is told in the Great Epic This play is a dramatization of that story, and is the masterpiece of the literature of India

In 1898, Fischer wrote "Es ist der sehnlichste Wunsch meines Lebens eine korrekte Ausgabe zu machen" His Prākṛit Grammar was off his hands in 1900 In 1902 he was called to the Berlin professorship The six years of his tenancy were crowded with toil (finds from Chinese Turkestan, etc.) Then came the call to Calcutta, and, in 1908, his death at the threshold of India Under many difficulties, the book (all but a couple of sheets) was printed at Stuttgart (Kohlhammer) Then came the world-conflagration

. The printed sheets reached America November 28, 1923

Volume 17 The Yoga-system of Patañjali, or the ancient Hindu doctrine of concentration of mind Embracing the Mnemonic Rules, called Yoga-sūtras, of Patañjali, and the Comment, called Yoga-bhāṣya, attributed to Veda-Vyāsa, and the Explanation, called Tattva-vaiśarādī, of Vāchaspati-Miśra Translated from the original Sanskrit by JAMES HAUGHTON WOODS, Professor of Philosophy in Harvard University 1914 Second issue, 1927 Pages, 422 Royal 8° Price \$5

Three works in one pair of covers The Rules are a set of mental pegs on which to hang the principles and precepts of a system which you must learn from the living teacher of your "school" The Comment is a reinvestiture of the skeleton of the Rules with the flesh and blood of comprehensible details And the Explanation is of course a commentary on the Comment The Comment is the oldest written systematic exposition of Yoga-doctrine in Sanskrit that we possess

Of the Hindu philosophies, by far the most important are the ancient dualism called Sāṅkhya, the monism of the Vedānta, and the Yoga-system Kāuṭilya, prime-minister of Chandragupta (300 B C), mentions Sāṅkhya and Yoga as current in his day But the elements of Yoga, rigorous austerities and control of the senses, are indefinitely antique, and are one of the oldest and most striking products of the Hindu mind and character

When one considers the floods of pseudo-scientific writing with which the propagandists of Indian "isms" in America have deluged us, one is the better prepared to appreciate the self-restraint of Dr Woods in keeping all that pertains to miracle-mongering and sensationalism in the background, and in devoting himself to the exposition of the spiritual and intellectual aspects of Yoga His work "continues the tradition of austere scholarship" which has, from the beginning, characterized the Harvard Oriental Series

Volumes 18 and 19. The Veda of the Black Yajus School, entitled Tāittirīya Samhitā. Translated from the original Sanskrit prose and verse, with a running commentary By ARTHUR BERRIEDALE KLITH, D C L (Oxford), of the Inner Temple, Barrister-at-law, and of His Majesty's Colonial Office, sometime Acting Professor of Sanskrit at the University of Oxford, Author of 'Responsible Government in the Dominions' Volume 18, kāṇḍas I-III, volume 19, kāṇḍas IV-VII 1914 Pages, 464 + 374 = 838 Royal 8° Price, \$10 Not sold separately

The Rig-Veda holds unquestioned primacy in the sacred literature of the Hindus, but their greatest mediæval scholast on the Vedas, Sāyana, did not write his commentary on the Rig-Veda until after his commentary on the Yajur-Veda, because (as he expressly tells us) of the transcendent importance of the Yajur-Veda for the sacrifice The Yajur-Veda is the Veda of sacrificial formulas An accurate edition of the Tāittirīya-Samhitā was published in 1871-2 by Weber It waited nigh fifty years for a translator

For the difficult task of translation, no English or American Sanskritist was so well qualified by previous studies as Keith To it he has brought his wide and varied learning, and with such effectiveness as to produce a work, which, in spite of its large extent, is notable for its well-rounded completeness The entire text is translated The commentary runs *pari passu* with the version, embodies the gist of Sāyana's scholia, and is presented with the utmost typographical perspicuity An elaborate introduction is given, treating of the relation of this text to kindred texts, its contents, language, style, and date ('about 600 B C'), and the religious ritual of ancient India

Volumes 20 and 24 Rig-Veda Repetitions The repeated verses and distichs and stanzas of the Rig-Veda in systematic presentation and with critical discussion By MAURICE BLOOMFIELD, Professor of Sanskrit and Comparative Philology in the Johns Hopkins University, Baltimore 1916 Pages, 508 + 206 = 714 Royal 8° Not sold separately Price, \$10

Volume 20 contains Part 1 The repeated passages of the Rig-Veda, systematically presented in the order of the Rig-Veda, with critical comments and notes Volume 24 contains Part 2 Comments and classifications from metrical and lexical and grammatical points of view, and from the point of view of the themes and divinities of the repeated passages Also Part 3 Lists and indexes

The aim of this work is to help us to understand the oldest religious document of Indo-European antiquity. The arrangement of Part 1 enables the student to bring under his eye at one time all the passages that he needs to compare, and to do so with utmost ease and speed. The material of this work was, from a typographical point of view, exceedingly intractable. The result as a whole is a marvel of clarity and convenience.

This work is the first of the natural sequels to the late Professor Bloomfield's *Vedic Concordance* (see above, volume 10). Others, begun or planned by him, are in course of publication by Professor EDGERTON of Yale University. They are issued, under the title "*Vedic Variants*," by the University of Pennsylvania, Philadelphia.

Volumes 21 and 22 and 23 *Rāma's Later History, or Uttara-Rāma-Charita*, an ancient Hindu drama by Bhavabhūti. Critically edited in the original Sanskrit and Prākṛit, with an introduction and English translation and notes and variants, etc. By ŚRĪPAḌ KRISHNA BELVALKAR, Graduate Student of Harvard University (Now, 1920, Professor of Sanskrit at Deccan College, Poona, India.)

Dr. Belvalkar, when returning to India in 1914 from his studies at Harvard, shipped his manuscript-collations and other papers and his books by the German freighter, *Fangturm*. In August, 1914, the *Fangturm* was interned at the port of Palma, Balearic Islands. In 1919, she was released. In May, 1920, Dr. Belvalkar recovered his papers.

Volume 21 was issued in 1915, complete.

Of volume 22, the first 92 pages, containing the text of the whole play, have been in print since January, 1915, awaiting for nigh eighteen years the recovery of the material for the rest of the book.

Of volume 23, the material included collation-sheets giving the readings of manuscripts from widely-separated parts of India, from Nepal to Madras, from Calcutta to Bombay. In spite of the generous assistance of His Majesty's Secretary of State for India in Council, the work of getting the loan of these mss. was so great that it seemed best not to try to do it again, but to await the release of the *Fangturm*. — There is hope now that volumes 22 and 23 may be issued.

Volume 21 *Rāma's Later History* Part 1 Introduction and translation. (Prefixed is a convenient synoptic analysis of the play. The introduction treats of Bhavabhūti's life and date and works, and includes a summary of the *Rāma*-story as given by the *Rāmāyaṇa*. Lanman adds an essay entitled 'A method for citing Sanskrit dramas'. The method is very simple and practical.) 1915. Royal 8°. Pages 190. Price, \$3.

Volume 22 *Rāma's Later History* Part 2 The text, with index, glossaries, etc. (This was printed at Bombay, with the exquisitely beautiful type, newly cast for this work, of Jāvaji's Nirṇaya Sāgara Press, and upon paper made expressly for this edition at the Wolvercote Mill of Oxford. Each Prākṛit speech is followed by the Sanskrit version in immediate sequence.) See above.

Volume 23. *Rāma's Later History*. Part 3 Explanatory and critical epilogue. (Critical account of the manuscripts. Running expository comment. The variant readings of the mss. The typographical 'make-up' of Comment and Variants into pages is such that they go *pari passu*. These epilogomena close with an essay on the two text-traditions of the play, a time-analysis, a note on the Hindu stage, etc.) See above.

Volume 24 *Rig-Veda Repetitions* Parts 2 and 3 By Professor BLOOMFIELD. Described above, with volume 20.

Volume 25 *Rig-Veda Brāhmaṇas*. The *Āitareya* and *Kausītaki* Brāhmaṇas of the *Rig-Veda* Translated from the original Sanskrit By ARTHUR BERRI DALE KEITH, D C L, D Litt, of the Inner Temple, Barrister-at-law, Regius Professor of Sanskrit and Comparative Philology at the University of Edinburgh 1920 Pages, 567 Royal 8° Price \$7 50

In August, 1915, this work was ready for printing In August, 1916, it was delivered to the Controller of the Oxford University Press In 1918, the Press had nigh 350 men at the war Of the older men who were left, many were busy with urgent war-work, such as a Report on Trench-fever for the American Expeditionary Force And when, after the armistice, the printing was resumed, the author was engrossed in the work of Lord Crewe's Committee on the Home Administration of Indian Affairs

The Vedic literature falls into three clearly sundered groups the Vedic hymns or Mantras, the Brāhmaṇas, 'the priestlies' or 'priestly (discourses)', and the Sūtras Keith thinks that the *Āitareya* is not later than 600 B C The plan of the work is like that of volumes 18-19 elaborate introduction, translation, running comment on the same page The skill of the priestly story-tellers is at its best in the splendid legend of *Ṣaṇahcepa* (threatened sacrifice of son by father of Isaac, Iphigeneia, Phrynos). Despite the pseudo-profundity and puerility of the Brāhmaṇas, they are of genuine significance to the student of Hindu antiquity, social and religious And they are in fact the oldest Indo-European prose extant

Volumes 26 and 27. *Vikrama's Adventures, or The Thirty-two Tales of the Throne* A collection of stories about King Vikrama, as told by the Thirty-two Statuettes that supported his throne Edited in four different recensions of the Sanskrit original (*Vikrama-charita* or *Sinhāsana-dvātriṅga*) and translated into English with an introduction, by FRANKLIN EDGERTON, Professor of Sanskrit at the University of Pennsylvania 1926 Pages, 372 + 384 = 756 Royal 8° Not sold separately Price, \$10

Vikrama's Adventures is one of the most famous story-books of mediæval India Vikrama is one of the most noted quasi-historical heroes of his times His magic throne, hidden upon his death, is discovered by a later king, Bhoja Each of the thirty-two (*dvātriṅga*) statuettes that support his throne (*sinhāsana*) tells one story to Bhoja. Hence the alternative title The theme of the tales is Vikrama, who is meant to serve as a kind of Hindu King Arthur, an example for real kings

Edgerton hopes that his work may prove suggestive as a model for students of comparative literature The text of each of the recensions (Southern, Metrical, Brief, Jain) is printed in horizontally parallel arrangement, so that the stories which correspond to each other in substance are given, each story in all four recensions, in immediate juxtaposition And the translation is treated in like manner Comparisons are thus facilitated to a degree never before attained in a work of this kind

From all this, Edgerton reconstructs, with some detail, and with reasonable certainty, the original work from which the current versions are derived. This he presents in the form of a Composite Outline, the concrete solution of a problem in literary genetics

Volumes 28 and 29 and 30. *Buddhist Legends*. Translated from the original Pāli text of the *Dhammapada Commentary*, by EUGENE WATSON BURLINGAME, Fellow of the American Academy of Arts and Sciences, sometime Harrison Fellow for Research at the University of Pennsylvania, and Johnston Scholar in Sanskrit at the Johns Hopkins University, and Lecturer on Pāli in Yale University. 1921 Pages, 366 + 370 + 378 = 1114. Royal 8° Not sold separately. Price \$20.

Dhāmma-pada, or Way of Righteousness, is the name of one of the canonical books of the Buddhist Sacred Scriptures. It consists of 423 stanzas. These are reputed to be the very words of the Buddha himself. The Dhammapada Commentary, composed by an unknown author in Ceylon about 450 A.D., purports to tell the circumstances under which Buddha uttered each one of these stanzas. In telling them, it narrates 299 stories or legends. These stories are the preponderating element of the Commentary, and it is these which are here translated.

In style and substance the tales resemble those of the famous Jātaka Book, the Buddhist Aeta Sanctorum, a counterpart of the Legends of the Christian Saints. And they present many parallels to well-known stories of mediæval literature, Oriental and European. For the comparative study of such parallels, Dr. Burlingame's Synopses, clear and brief, will prove a very great convenience. His vigorous diction suggests familiarity with such "wells of English undefyled" as the Bible and the Book of Common Prayer. The work gives a vivid picture of the every-day life of the ancient Buddhists — monks, nuns, lay disciples. It is thus, incidentally, an admirable preparative for the study of the more difficult Buddhist books in the original. As especially attractive stories may be cited: Lean Gotamī seeks mustard-seed to cure her dead child, Murder of Great Moggallāna, Buddha falsely accused by Chunchā, Visākhā, the Hell-pot. A critical and historical introduction is prefixed. At the end is an *intelligent* index, modeled after that of George Foot Moore's *History of Religions*.

In September, 1909, Mr. Burlingame came to Harvard University to pursue his studies with Mr. Lanman. It was at the suggestion of the latter that Mr. Burlingame undertook the task of translating into English the Dhammapada Commentary. He first made a table of contents of the work, giving the title of each story and the place of its occurrence in the Burmese text and also in the Cingalese text. He added an index to the titles, and an extremely good analysis of Books 1 to 4. This most useful preliminary work was formally presented to the American Academy of Arts and Sciences on December 8, 1909, by Mr. Lanman. The manuscript of the article was delivered February 5, 1910, and published soon after as pages 467-550 of volume 45 of the Proceedings of the Academy. The admirably elaborated manuscript of the entire translation of the Dhammapada Commentary was delivered by its author on January 10, 1917, just before the War.

Volumes 31 and 32 *The Religion and Philosophy of the Veda and Upanishads*. By ARTHUR BERRIEDALE KEITH, D.C.L., D.Litt., of the Inner Temple, Barrister-at-Law, and of the Scottish Bar, Regius Professor of Sanskrit and Comparative Philology at the University of Edinburgh, formerly of the Colonial Office. 1925. Pages 332 + 380 = 712. Not sold separately. Royal 8°. Price \$10.

This work aims to deal objectively with Vedic religion and philosophy as distinctive manifestations of the *Indian genius*. Free use has indeed here been made of the light thrown on the development of Indian religion by modern studies of other religious origins and types. But the fundamental fact has been constantly borne in mind that the Vedic religion is a system *sui generis* , and that (no matter what it may share with other religions) the *character of this Vedic religion*, as revealed in the elaborate Vedic literature itself, is, and for us should be, throughout the whole exposition, the feature of prime importance.

Of all classes among the people of India, it was the Brahman class of whose genius the Vedic literature is the manifestation. From earlier and simpler beliefs, the Vedas have evolved a definite and strikingly individual system of deities and a unique conception of the relations of men with their gods. — Doubtless in other, non-Brahmanic, elements of the people of India, there existed beliefs and practices quite different from those

recorded in the Vedas, and more in keeping with what modern study rates as marks of a low order of civilization — But India is entitled to have her religion judged by the essential product of her highest intellects. Accordingly, in this work, the Vedic religion is presented essentially as it appears in the Vedas, and as it was no doubt felt by those responsible for these texts.

The philosophy of Vedic India, likewise, has been presented objectively, with full recognition of the fact that the Upanishads are the work of many minds, often in discord upon essentials, upon such final problems as being and non-being, birth and death, good and evil. To later thinkers of India, the Upanishads became sacred texts whose messages had to be brought into harmony. No attempt has been made to do this here. The author does not try to disguise the primitive character of much of this early thought, but on the other hand, fails not to point out the remarkable glimpses of a deep intuition into the problems of reality which the Upanishads do present. It is easy to overestimate these evidences of insight, but it is wrong to depreciate the intellectual achievement of some of these early Indian sages, or to deny their right to be set beside the great names of the pre-Socratic philosophy of Greece — Due regard has also been had to the evolution, from the unsystematic Upanishads, of the Indian philosophical systems.

Keith's treatise is disposed under five main parts: 1 the sources; 2 the gods and demons of the Veda, 3 the Vedic ritual, 4 the spirits of the dead, 5 the philosophy of the Veda. — The references to the great mass of modern books appurtenant to the Veda are so ample that this treatise may well serve as an adequate bibliography of its vast themes. The usefulness of the work is enhanced by two indexes (they fill about 100 columns), a General index and a Sanskrit index. — Of the whole, Professor Frederick William Thomas of Oxford (*Journal of Theological Studies*, 31 250) writes "A treatise of such character and compass as in the case of an ordinary scholar might well be the crown of a life's work."

Volumes 32 and 34 and 35 *The Veda of Praise, or R̥g-Veda*. Translated from the original Sanskrit into German, with a complete running Commentary. By KARL FRIEDRICH GELDNER, late Professor of Sanskrit at the University of Marburg in Hesse, Editor of the *Avesta or Sacred Books of the Parsees*. — Part One, Books 1 to 4, revised edition, Pages, about 500, Part Two, Books 5 to 8, Pages, 444, Part Three, Books 9 and 10, Pages, 412. Pages in all three Parts, about 1356. Royal 8°. Not sold separately. Price, \$20.

Geldner was born December 17, 1852 (not 1853!), and died, a little over 76 years old, early in 1929. In his twenty-first year, in 1873, he came to Tübingen to be a pupil of Rudolph Roth, the greatest Occidental master of Vedic learning. Geldner's first book was *Siebenzig Lieder des R̥gveda, uebersetzt von Karl Geldner und Adolf Kaegi. Mit Beiträgen von R. Roth*, 1875. Forty-eight years later, in 1923, Part One of Geldner's *Der R̥gveda, uebersetzt und erläutert*, was issued. It was published under the auspices of the *Gesellschaft der Wissenschaften zu Göttingen*, and contains Books 1 to 4, pages 412.

In consequence of the World-war, the completion of this work seemed uncertain. The Göttingen Society graciously accepted the proposal that the Harvard Oriental Series should carry it through to the end. By 1928, the printing of Part Two, Books 5 to 8, and that of Part Three, Books 9 and 10, was finished. It remained to print a revised edition of Part One, Books 1 to 4. In spite of discouragements and obstacles, the printing of this revision was going on, when, early in 1929, Geldner suddenly died.

Whitney, the translator of the *Atharva-Veda*, as well as Geldner, were pupils of Roth. Both pupils devoted over fifty years of a busy life to the study and interpretation of the

Vedas The life of each was proved otherwise fruitful Whitney's, notably by The Century Dictionary, an Encyclopedic Lexicon of the English Language, and Geldner's, notably by his edition of the Avesta Both Vedic works, the Atharva-Veda and the Rig-Veda, may truly be said to have been on the stocks for over half a century The issue of each was postponed by the author's death, — Whitney's for about a decade It is reasonable to hope that Geldner's may appear in 1933

Volume 36 Index to Geldner's Rig-Veda translated The plans of author and editor included a Historical and Critical Epilogue, to be issued, with an Index to Parts One and Two and Three, and as Part Four, volume 36 of this Series To avoid further delay in the distribution of the translation, the Index will be treated as a Supplement to the translation, and completed as soon as is feasible

Volume 37 Buddha's Teachings Being the Sutta-Nipāta or Discourse-Collection Edited in the original Pali text, with an English version facing it By LORD CHALMERS, G C B, Hon D Litt, Oxford Sometime Governor of Ceylon Sometime Master of Peterhouse, Cambridge University 1932 Pages 326 Royal 8° Price, \$5

A word as to the English title of this volume from the publisher's point of view For students of Pali and Buddhism, the traditional name, Sutta-Nipāta, is doubtless the best name by which to call the Pali work itself But for the general reader, the title Discourse-Collection is far too vague to be useful Accordingly, since the suttas or discourses are mostly didactic and pronounced by the Buddha, the difficulty is perhaps best met by calling the volume "Buddha's Teachings, being the Sutta-Nipāta or Discourse-Collection"

The Jātaka or stories of the Buddha's former births, translated from the Pali by various hands (complete in six vol's, 1895-1907), marks an epoch in Occidental studies of Buddhist literature The first volume (stories 1-150) was done by Robert Chalmers of Oriel College, Oxford, a friend and pupil of Rhys Davids — Three years later, continuing and completing Trenckner's edition of the Pali text of the Majjhima-Nikāya (vol 1, 1888), Chalmers issued, in quick succession, in 1898, vol 2, and, in 1899, vol 3

After long and distinguished public service, begun (1882) in Her Majesty's Treasury and covering some years as Governor of Ceylon, Lord Chalmers became, in 1924, Master of Peterhouse, the oldest of Cambridge Colleges (founded in 1284 by Hugo de Balsham, Bishop of Ely) The Master's experience in translating and editing Pali texts (Jātaka, Majjhima), his residence in Ceylon (where Buddhism is a living religion), and his command of the outcome of the work of his colleagues (notably the work of Rhys Davids, and "the illuminating labours of Mrs Rhys Davids in interpreting philosophical terms and ideas"), — these are some of the elements of a rare equipment for the exceedingly hard and important task of translating Buddha's teachings as set forth in the Suttas or Discourses or Dialogues of the Majjhima And for that task, the years of relative leisure in Peterhouse (1924-1931) offered the occasion Lord Chalmers made those years signally fruitful by issuing, promptly, and again in quick succession (1926, 1927), the two volumes of his translation To us moderns, the teachings of the Majjhima are strange in form and alien in substance That substance is so *thoroughly done into genuine English* that the version has become a true rendering We can understand it without comments and without knowing the original Pali By cutting out the profuse and tiresome repetitions, the three volumes of the Pali have become two in the English With Hesiod, we may say, The half is more than the whole, *ἡμιον πάντος*

His Majjhima work ended, with unabated vigor Lord Chalmers turned to the editing and translating of Sutta-Nipāta. In his *Introduction* thereto, he states and weighs the facts that bear upon the age of certain parts of Sutta-Nipāta, to wit, The Way-across (book 5) and The Octads (book 4) and The Rhinoceros (Sutta 3 of book 1). These he deems "the earliest elements of our present canonical Sutta-Nipāta." For there exists a commentary, actually named Nid-desa or Ex-position, upon these "certain parts," which commentary was admitted into the Canon. And a commented text must be prior to its commentary, and is usually long prior. — Again, he holds that the narrative Suttas (1-2 of book 3), which tell of Gotama's renouncing the world and of his struggle with the Tempter, are clearly marked as primitive records by their straightforward simplicity and austere avoidance of fanciful embellishment. — Or again, for the age of some Suttas (1 12, 3 11, 4 16), he adduces the fact that they are cited in the Emperor Asoka's rock-inscriptions, of about 250 B C.

But apart from their venerable antiquity, the Suttas of Sutta-Nipāta are of import also as Pali poetry. Take for example the dramatic scene (1 2) on some Indian Rio Grande (Mahī-tīre), where Gotama, now a Buddha, meets and converts the brahmin herdsman named Wealthy. — The herdsman has worked hard and likes to tell that he is prosperous. The first two items of his boasting are that he's well-fed and well-housed. The first he expresses by the phrase 'Done is my rice,' *pakk-odano*. The Pali word *pakka*, 'cooked, done,' Anglo-Indian pukka, is common to this day in the senses 'well-done, substantial.' His meaning is 'Substantial is my food.' And for 'well-housed' he says 'My hut is snug with rain-tight thatch and cozy fire.' And adds, in smug defiance, 'So, if the heavens will, the storm may burst amain.' — Gotama gives the herdsman a Roland for his Oliver, and answers in quiet dignity, but with a pun of age-long fame, *a-kkodhano*, 'Without anger am I. My roof's aleak. The fires [of lust] are quenched. Let the storm burst.'

Herdsman Pakk-odano, Done is my broth = My food is drest
Gotama A-kkodhano, None am I wroth = My mood is blest

And so on to the end, Gotama matches each wholesome joy of the layman's life with a higher joy of the spiritual quest. The storm bursts amain. The herdsman sees a new light.

The Sutta-Nipāta, taken on the whole, is the clearest extant picture of primitive Buddhism. The most practical of Buddha's Teachings is his doctrine of Goodwill. In one century or another this has proved an incalculable blessing to one people or another. So may it do again! Goodwill, beyond all else, is what the world needs just now.

Volume 38 Indian Epigrams, done out of Sanskrit into English Verse. By CHARLES ROCKWELL LANMAN, Professor at Harvard University.

This is a small collection of Sanskrit epigrams, mostly done into English many years ago. They are such as the translator hoped and thought might prove acceptable as gifts to his friends. The Series, as a whole, consists mainly of books which are hard to study or even to read, and yet harder to write or even to edit. For the maker of a gift-book, near the end of his eighty-third year, — it is "Now or never."

Volumes 39 and 40 Budda-ghosa's Visuddhi-magga or Way of Salvation. Edited, in the original Pali, by the late Henry Clarke Warren, and revised by Dharma-ananda Kosambi. Pages 638. Royal 8°.

Buddha-ghosa flourished about 400 A D. His *Way of Salvation* is an encyclopedia *raisonnée* of Buddhist Doctrine. There is a certain fitness in calling him the Saint

Augustine of India Both were men of majestic intellect and wide learning Both were authors of works which for fifteen hundred years have maintained for themselves, each in its sphere, a place of surpassing influence It is highly probable that Buddha-ghosa, at Great Minster in Ceylon, was composing the Visuddhi-magga at about the same time as that in which (413-428) Saint Augustine was writing *The City of God*

Warren (1854-1899) planned to publish a scholarly edition of the Pali text of the Visuddhi-magga, in English letters, with English translation, index of names, and so on — Accordingly, he had the text of the entire Visuddhi-magga copied out four times just as it stands in his four chief palm-leaf manuscripts, two Burmese and two Cingalese These copies were made on the type-writer, and in Roman characters The text of each manuscript was copied from beginning to end, in bits, each bit as long as the width of the paper would conveniently allow, the four corresponding bits of each manuscript in four horizontally parallel lines, and in the order B1, B2, C1, C2, and so on with the next bit Thus the readings of any given word form a short four-line *vertical* column This makes it very easy to collate the readings of the four different manuscripts and to note the points of agreement and disagreement — Moreover, he had prepared a type-written manuscript of the whole work which he hoped might serve as final copy for the printer And of the English translation he had made about one third, considerable portions having already appeared in his *Buddhism* — Buddha-ghosa makes constant reference to the Sacred Texts of Buddhism, quite after the manner of the Fathers of the Christian Church And of these quotations about one half had been identified by Warren in the extensive literature from which Buddha-ghosa drew

Shortly before Warren died, Lanman told him that he, Lanman, hoped and expected to take up the work on Buddha-ghosa's *Way of Salvation* and finish it "But," he added, "the obligation to Professor Whitney is the prior one" To "revise, bring nearer to completion, and edit" and issue Whitney's *Atharva-Veda* took much of Lanman's best working years, from Warren's death to the issue of the Whitney volumes in 1905 The general editorial conduct of the Harvard Oriental Series on the one hand, and on the other hand the work of finishing Buddha-ghosa's *Way*, — both these were for Lanman conflicting duties, too heavy perhaps for any one pair of shoulders

Meantime, Buddhist scholars of Siam and Burma and Ceylon had not been idle Their editions of Visuddhi-magga and appurtenant commentaries are in Asiatic letters The first edition of the text of Visuddhi-magga in English letters is that of Mrs C A F Rhys Davids On page ix of her *Foreword*, dated 1920, Mrs Davids, with the modesty and unselfishness of a nobly true scholar, speaks of all these works as "error-clearing helps" for "the great edition to which my collaborators and I shall have served as stepping-stones" And now, in his turn, Henry Warren, no less true and noble, would be the first to welcome as a stepping-stone this long-delayed issue of his own work, in the same spirit of unselfish and practical devotion to the ideals of the scholar

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publishes other works relating to India, as follows

Sanskrit Reader Text and Vocabulary and Notes By CHARLES ROCKWELL LANMAN, Wales Professor of Sanskrit at Harvard University Seventh issue, 1920 Royal 8°. Pages, 430 Price, \$3

The Reader furnishes the text for 60 or 80 lessons, and with it the needed lexicon and notes The notes make constant reference to Whitney's Sanskrit Grammar see below These two volumes supply all that is strictly indispensable for the beginner The text is in the Oriental (Nāgari) letters, but a transliteration of the first four pages in Roman letters is added The Reader is designed especially to meet the needs of those who have not the aid of a teacher

The text is chosen 1 from Classical Sanskrit works (Nala-story, fables of Hitopadeśa, "Manu's Laws"), and 2 from the Vedic literature (Rig-Veda hymns, Brāhmanas, Sūtras for wedding and burial) A literary-historical introduction is given for each kind of text The vocabulary is in Roman letters, and is elaborated with the utmost care Special heed is given to the development of the meanings (semantics pāda, foot, leg, leg of lamb, quarter, quarter of a four-lined stanza, line, line of a three-lined stanza), and also to the etymological cognates in English, Greek, and so on (ta-d, τό, ðæ-t tha-t, is-tu-d)

Parts of Nala and Hitopadesha in English letters Prepared by C R LANMAN 1889 Royal 8° Pages, 50 Price, 50 cents

A reprint of the first 44 pages of the Reader (see above), transliterated from the Oriental characters into English letters It corresponds page for page and line for line with its original, so that the references of the Vocabulary and Notes of the Reader apply exactly to this reprint With the Grammar and Reader and this reprint, the student is enabled to acquire a knowledge of the structure of the Sanskrit and to do some reading, without first learning the Oriental letters

Sanskrit Grammar. including both the Classical language, and the older dialects of Veda and Brāhmaṇa By WILLIAM DWIGHT WHITNEY, late Professor of Sanskrit at Yale University Fifth issue, 1923, of second edition, 1889 8°. Pages, 578 Price, \$4 50

The greatest extant repository of the grammatical facts concerning the Sanskrit language A masterpiece of orderly arrangement Prefixed is a brief account of the literature of India

Vedānta Philosophy Outline of the Vedānta system of philosophy according to Shankara By PAUL DEUSSEN Translated by JAMES H WOODS, Professor of Philosophy at Harvard University, and CATHARINE B RUNKLE of Cambridge, Massachusetts Second edition 1915 8° Pages, 56 Price, \$1

This book, a translation of the summary given by Deussen at the end of his monumental work, *Das System des Vedānta*, was first published in 1906 Since then, thanks to the learning and enthusiasm of Charles Johnston, the whole great work has been made accessible in an English version (Chicago, 1912, The Open Court Publishing Company) Nevertheless, the small book was so inexpensive and practical that a new edition was made in 1915 The summary, although brief and compact, is yet so lucid and adequate, — in short, so altogether admirable, that it is not likely soon to be superseded by a better exposition of what has been to untold millions at once a philosophy and a religion

IN PREPARATION

Sanskrit Grammar. The essentials, in briefest form and for beginners, as to sounds and sound-changes and inflection. With an appendix of linguistic Comment, entirely separate from the Grammar, and drawn from English and Greek and Latin. By C R LANMAN. 1924. Royal 8°. Pages, about 50 + 50.

Of all the Indo-European languages, Sanskrit is incomparably well adapted as an elementary study for the purposes of mental discipline in general and of rigorous linguistic training in particular. The transparency of its structure is absolutely unique. The various elements — prefix, root, derivative suffix, inflectional ending — which in synthesis constitute the word, are easily made the subject of quick and certain analysis by the veriest beginner. Thus Sanskrit serves best to reveal the fundamental principles which underlie the structure of English, Greek, Latin, etc. For these have suffered linguistic erosion to such a degree that their original structural features are often no longer recognizable. The habit and power of alert observation and of linguistic reflection (such, for example, as shows you without reference to any book, the connection of *batch* with *bale*, of *fil-th* with *foul*, of *gris-t* with *grud*) are best won by the study of some foreign language. One single year of Sanskrit may, with proper books, be made so fruitful, that any intending Anglist or Hellenist or Latinist may well hesitate to forego the unmatched opportunity which it offers for winning a habit and a power that shall enable him to tackle his English or his Greek or his Latin more vigorously and effectively.

For this purpose, the mastery of Oriental alphabets is of no use whatever. The inflections and sound-changes of Sanskrit are far less difficult than is commonly supposed, and are positively easy if you separate the difficulties of the language from those of the writing. Therefore this grammar prints all Sanskrit words in Roman letters. The use of Roman letters makes clear to the eye, instantly and without a word of comment, countless facts as to the structure and analysis of the forms. And by combining ingenious typographic arrangement with the use of Roman letters, it is possible to accomplish wonders for the visualizing memory.

The explanatory or illustrative matter, drawn from English, Greek, and Latin, will be found helpful and often entertaining. Thus palatalization (important in Sanskrit *k* becomes *ch*, *g* becomes *j*) is illustrated by *drink drench*, *hang hunge*, and so on. The section-numbers of the Comment correspond throughout with those of the Grammar, so that reference from the one to the other is 'automatic'.

Bhāratan Readings. Easy and interesting stories from the Mahā-Bhārata in the original Sanskrit. Printed in Roman letters, with a literal English version. By C R LANMAN.

These show to the beginner how exceedingly easy the easy epic texts are. They are chosen with common sense and good taste, and are purged of long-winded descriptive passages. They are in simple unstilted language, entertaining, full of swift-moving action and incident. Among them are the story of Çakuntalā (herome of the masterpiece of the Hindu drama, and mother of Bhārata — see above, page 9), the Flood, the great Gambling-scene, the Night-scene on the Ganges (in which the fallen heroes come forth from the river and talk with the living), Vipulā (who restrains Ruchī from a lapse of virtue by hypnotizing her), the Man in the Pit (prototype of the famous mediæval allegory), Nalā and Damayantī (cut down from a thousand stanzas to a few hundred), and so on. To make easier and quicker the understanding of the text, each stanza is printed as four lines (not two), and the literal version is given in a parallel column.

